

# WORLD CALL



DECEMBER 1934

PRICE 15 CENTS

## Directory

# THE NATIONAL BENEVOLENT ASSOCIATION OF THE CHRISTIAN CHURCH

Paul Brown Building - 818 Olive Street - St. Louis, Mo.

### OFFICERS

W. Palmer Clarkson, president

Lee W. Grant, treasurer

S. H. Thomson, vice-president

F. M. Rogers, general secretary

Elizabeth Jameson, recording secretary

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Asa F. Seay

S. H. Thomson

Wm. H. Dulany

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Oreon E. Scott

John S. Wood

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#### Central Area

Christian Orphans' Home, St. Louis; Mrs. Bettie R. Brown, superintendent.

Christian Home (for aged men and women), Jacksonville, Illinois; Mrs. Gertrude J. Funk, superintendent. Capacity of buildings, 150 and 36, respectively.

#### North Central Area

Child Saving Institute, Omaha, Nebraska; Mrs. Alice H. Scott, superintendent. Capacity of building, 70 children.

#### South Central Area

Juliette Fowler Homes, Dallas, Texas; M. Boyd Keith, treasurer; Mrs. E. W. Hatcher, superintendent; Mrs. B. M. Ekberg, matron Harwood Hall. Capacity, 110 children and 30 aged women.

#### Northeast Area

Cleveland Christian Home (for children), Cleveland, Ohio; Mrs. Anna N. Garver, superintendent. Capacity of building, 100.

Emily E. Flinn Home (for aged women), Marion, Indiana; Mrs. Goldie Bennett, superintendent. Capacity of building, 24.

#### Southeast Area

Southern Christian Home (for children), Atlanta, Georgia; Miss Sue Steiner Hook, superintendent. Capacity of building, 42.

Florida Christian Home (for aged men and women), Jacksonville, Florida; Mrs. Bessie C. Reaser, superintendent. Capacity of building, 60.

#### Rocky Mountain Area

Colorado Christian Home (for children), Denver, Colorado; Mrs. F. W. Henry, superintendent. Capacity of building, 70.

#### Southwest Area

California Christian Home (for aged men and women), San Gabriel, California; Mrs. Emma Hawkins Rogers, superintendent. Capacity of building, 60.

#### Northwest Area

Northwestern Christian Home (for aged men and women), Unit Number 1: Walla Walla, Washington; Mrs. J. B. Hoel, superintendent. Capacity of building, 16.

Unit Number 2: Eugene, Oregon; Mrs. W. L. Myers, superintendent. Capacity of building, 15.

**Note:** In addition to the foregoing, Kentucky is recognized as an Area and is served by the Kentucky Widows' and Orphans' Home, Louisville, Kentucky, J. S. Hilton, superintendent; and an effort is being made to establish a Home for the Aged in the District of Columbia to serve that Area.

# A Christmas Crusade for 10,000 new readers

Two years ago WORLD CALL set out to double its subscription list. In spite of hard times, we have been able to add more than  $\frac{1}{3}$  to the list as it then stood. Our circulation now is up to 30,000.

Now we have launched a Christmas Crusade to gain the second  $\frac{1}{3}$ . This means holding what we have and gaining 10,000 new readers. It's a hard job, but not an impossible one.

## Note Our Resources

2,336 preachers do not take WORLD CALL.  
60,000 members of church boards are prospects.  
100,000 members of missionary societies do not have this missionary magazine.  
New homes started in recent years to the number of 100,000 should each have WORLD CALL.

## Help Us Get Them

WORLD CALL's life line is the 4,000 devoted WORLD CALL secretaries who send in subscriptions, solicit new ones and keep track of expirations. All through the year they work with devotion and zeal. Give them your help on this Christmas Crusade. See that your church equals or exceeds the national goal of  $\frac{1}{3}$  increase.

## Blessing, Not Bother

We want to bless you, not bother you. Give WORLD CALL the readers and WORLD CALL will give you an interested, intelligent and participating church membership. That is a fair bargain, because we both are helped.—THE EDITOR.

## INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

Editorial and Business Office, 222 Downey Avenue  
Indianapolis, Indiana

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# World Call

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No. 11

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Our cover illustration is from a photograph by Hilary Bailey, famous Indiana camera artist. Our Christmas cover of two years ago was also his work.

### Tons of World Calls

Last year WORLD CALL distributed more than 18,000,000 pages of printed matter concerning the work of the Kingdom. This enormous spread of literature concerning home and foreign missions, religious and general education, social and ministerial welfare was done without a cent of cost to the enterprises whose stories were told. This took over sixty-five tons of paper.

### 1934 Books by Disciples

The January issue will contain C. E. Lemmon's annual review of books by Disciples published during the previous year. This annual review is both a literary and a historical event.

### She Likes Us

"For information, inspiration and zeal for Christ's work in the world, every Christian should read WORLD CALL."

So says Gertrude Pugh (Mrs. E. V.) of Washington, D. C. She believes in practicing what she preaches, too, for National City Christian Church has over 200 subscriptions, which is one WORLD CALL for every five members. Mrs. Pugh is president of the Woman's Council.

### He's a Christian

Nothing infuriates most people quite so much as to have some blundering editor give them the wrong name. Last month

we did this to Arthur Dillinger, secretary of the Iowa Christian Missionary Society. He not only graciously accepted our apology, but said that he was going to keep on reading this magazine. The only explanation for this singular behav-

ior is that the state secretary of Iowa is a second-mile Christian.

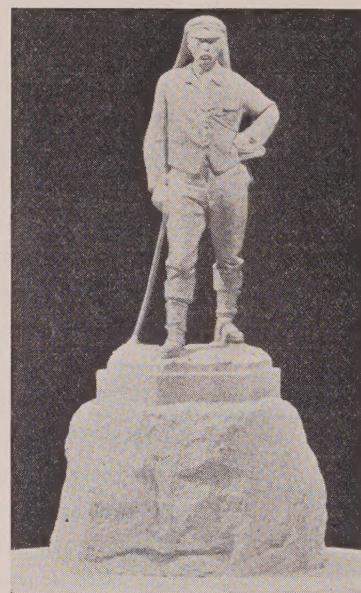
### World Call Christmas Crusade

WORLD CALL is at this moment engaged in an attempt to add 10,000 names to its subscription list. To make this possible, the subscription price for single subscrip-



J. Arthur Dillinger

# The Threshold



David Livingstone

A new 12-foot statue of the great pioneer missionary which was dedicated last summer at Victoria Falls, Africa. Reproduced by permission of "The African World," London

tions has been reduced from \$1.25 to \$1.00. This rate is effective until the last day of 1934. If each church will increase its list by one-third, great benefits will accrue to the church in increased interest, and WORLD CALL will reach its goal for the Christmas Crusade.

### Letters

Dear Editor:

I live near Lexington. About once a month I visit the library of Transylvania College. The current magazine reading tables have all the best journals and I read a number of them, browsing through them for articles of special interest to me.

I saw a notice, a few weeks ago, concerning the article on Kagawa. Later I read it, and wrote your office for a copy. Your are editing a splendid missionary journal and I read it every month when I visit the library.

HOWARD W. WHITAKER.

*First Methodist Episcopal Church, South Winchester, Kentucky.*

Dear Editor:

In your good editorial on the Oxford Group Movement you said: "In spite of the great impetus which Streeter's approval will give, however, we cannot but continue to look askance at a movement which encourages religious people to indulge in the introverted methods of an exclusively personal religion in a time when the whole world is suffering as today."

If this charge against the movement be true which, from my study of it I do not believe can be maintained, what would you have to say about those social movements which make so little of personal religion? Would you not also look askance at them? And in view of the fact that we have so many such movements in the field, do you not think that we should exercise some of that spirit of toleration about which we speak so much, when we look upon a movement which is laying so much stress upon the personal element in religion?

We might inquire, too, into the cause of so much failure in social service today. Is it not a fact that the movements we start are often as impotent as the lame man at the beautiful gate of the Temple just because they are not rooted deeply enough in personal religion? In an old cook book there was a recipe on how to cook rabbits. It began by saying: "First, get your rabbit." The method of Jesus was with individuals, and that method is still the most effective. We shall never get very far en masse until the individual is first redeemed, purged of sin and filled with the Holy Spirit.

If a member of the Oxford Group or Christian Action which stands for the same principles plus, takes as a motto: "If we are not winning, we are sinning," and goes out to win other souls to Christ, is that not in its very nature the surest sort of social service? Is that not the very foundation of any worthwhile social program of a wider scope?

Rather should we encourage the deepest cultivation of the spiritual life by the Oxford Movement or any other movement which seeks to get at the heart of the disease of humanity. One thing is sure: when many of those who are trying to lead in the social service of the gospel make its first application in their own lives by "absolute honesty, absolute purity, absolute unselfishness," a new day will dawn. And as for the rest I maintain that the humblest preacher of the gospel is by virtue of his message and life the greatest social asset any community can have.

With all good wishes, I am  
Most cordially,

J. B. HUNLEY.

### Year's End

The fiscal year of the Pension Fund is the calendar year. It is important therefore that payments of both 2½ per cent and 8 per cent dues for 1934 be completed by December 31, and also that contributions from churches, Bible schools and individuals be mailed so as to reach P. O. Box 1635, Indianapolis, Indiana, by that date.

# WORLD CALL

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VOLUME XVI

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## Christian America Can Make History

**I**N NEGOTIATIONS which are now in progress between Japan, England and America regarding the impending naval treaty, the delicate balances of international good will must be closely watched. The peace of the world in the years immediately ahead will probably depend on whether agreement can be reached between these three powers now holding preliminary conversations in London. From recent revelations concerning the armaments industry, we may be sure that if the merchants of death can block such an agreement they will do so. If a war scare will serve their purpose, a war scare will be forthcoming. During the months ahead we should, therefore, be very skeptical concerning the tall talk we may hear, or the propaganda we may read or see. It is altogether likely that our press will be flooded with articles by leading navalists, our movie programs with war pictures, our radio hours by sword-rattling speeches. We may confidently expect that the rotogravure sections of our papers will be more militaristic than usual, and that the "patriotic" organizations will redouble their activity in behalf of preparedness. The army and navy will no doubt pull off more than the regular quota of attention-getting stunts. Men and women of intelligence and love will be wise to be on their guard.

**B**UT Christian America need not stop there. There is a positive and arresting contribution we can make to international amity, and we can make it this winter, when it may well be decisive in the outcome of the London conference. The heaviest tension of this conference lies between Japan and the United States. Already England has had to step in as an arbiter. Why cannot the churches of America seize upon this critical movement to lift their powerful voices demanding the repeal of the Japanese Exclusion Act as a significant gesture of good will? At a time when militarism is filling the air with howls of suspicion and prejudice, why cannot Christians lift a brave, clear challenge in behalf of international justice, good will and brotherhood?

As it stands on our statute books, the Japanese Exclusion Act is a gratuitous and premeditated insult

to Japan. Only 114 Japanese a year could come into the United States under the quota system which would otherwise apply to them as to other immigrants. It is fatuous to insist, as the Hearst press does, that this minute number could make any difference in this great country. The real purpose of the Act therefore was to complicate the relations of two great pacific nations. That purpose was realized. The Japanese, an extremely sensitive people, accepted it as it was intended by its sponsors, namely, as a slap in the face. Their militarists have widely and persistently held up this Act as expressive of the real attitude of America toward Japan. It lies at the back of their minds, as at London they battle for new naval ratios. We must show them that America does not hate Japan and does not intend to find an excuse to go to war against her.

**T**HE bloody bubble of anti-American suspicion can best be punctured by repeal of the Exclusion Act. Coming directly as a gesture of good will at a time when policies are being formulated, it would disarm the Japanese militarists and rob them of one of their cogent appeals for support. This would be especially true providing repeal came through the demand of Christian public opinion in a great ground swell of good will running throughout our church life.

Providentially, the educational background for such a movement is already set up and at work. This year the country which is the subject of mission study throughout Protestantism is Japan. Books by Mr. Kagawa and Miss Kawai and by many others are being read throughout America. Thousands of sermons lauding the work of Kagawa and pleading for peace with his nation will be preached. Let every church, every missionary society and study group, which in the coming months will explore the relations between Japan and America, give concrete expression to their friendliness to Japan by bringing pressure to bear on Congress for the repeal of the Exclusion Act. There is no question that the results of such an organized and positive drive of the Christian conscience would be good. They might make history.

## Medical Missions Centennial

ONE hundred years ago this autumn the first medical missionary landed in China. When Dr. Peter Parker reached Canton on October 26, 1834, after a sailing ship voyage of five months from New York, he opened one of the most glorious chapters in the modern history of Christianity. From this lone doctor without equipment or assistance, medical missions have grown until in 1928, the year of maximum missionary personnel in China, there were 801 men and 356 women foreign missionary doctors and 1,007 foreign nurses in Protestant service. And strongly supplementing their work is an increasing body of well-trained Chinese.

The quick response to this overture of good will is described in a history of medicine in China: "It is

difficult to convey to a person who has not visited the hospital a just idea of it. He needs to be present on a day for receiving new patients, and behold respectable women and children assembling at the doors the previous evening, and sitting all night in the street that they might be in time to obtain an early ticket for admission. He needs to behold in the morning the long line of sedans, extending far in every direction; see the officers, with their attendants; observe the dense mass in the room below; stand by during examination, and giving out of the tickets of admission, urgent cases being admitted at once, while others are directed to come at a specific time."

## How to Pray

By MURIEL LESTER\*

1. Last thing before you sleep say, "Father, unto thy hands I commit my spirit."

2. Directly you wake, the very instant, immediately turn your thoughts to God in joy; greet him in words, not *said* words necessarily but words clear in your mind. Do not think of him subjectively, as to your relation to him, your failures, your sins or your needs, but rather objectively. Let your whole self become conscious of him. Think of him as shining beauty, radiant joy, creative power, all pervading love, perfect understanding, purity and serenity. This will soon become an automatic habit, taking about six seconds, and you will wake with his name on your lips.

3. Some time before breakfast, take at least five minutes for prayer, fifteen minutes is better. It is good to pray as you walk, so when you're in the country go out for a walk before breakfast and have your prayer then. In this prayer you must offer the whole day to God, the whole day, mind you. If it is his, it will be full of interest and joy. Remind yourself that he is sure to have some very lovely thing just going to happen and you must have a hand in it; you'll be needed, either as a pray-er, inspirer, adviser, worker, speaker or messenger boy. You must keep at the top of your form, ready for any emergency, ready for anything God needs of you.

4. Take your food at breakfast and at every meal as a gift from the hands of God. Remember the hungry and breakfastless, pray for the kingdom of heaven to be set up soon for their sake. There is enough and to spare of everything needful for health and happiness if God's laws were kept.

5. Then, while you're going to work, as you are wedged in bus or tube or strap-hanging, remind your-

self that all these crowds of people are God's children. Think how near he is to each of them. How dear they are to him, how much they need him.

6. Some time during the day (many people choose midday for this) make special prayers for people you want to help. If they are ill, make a picture in your mind of them with Christ by their side, taking their hand, putting new strength into them. If they are miserable, imagine them with joy gradually filling their hearts; they don't look so black now, everything seems brighter, rosier; then suddenly they realize Jesus Christ is by their side. If they are getting cynical or going downhill, or being fiercely tempted, a different sort of picture can be made, but on the same lines. You can make your own picture.

7. Before you go to bed, get quiet for a few minutes, walking outdoors or indoors alone and let all the things that have worried you, or that have made you ashamed of yourself during the day, or things that you haven't understood, come back in order quietly, restfully into your mind. Face them all as you wait quietly, with your mind unafraid, in God's presence. Everything will sort itself out satisfactorily. It always does, once you get into this regular habit. The worries clear themselves up. Perhaps your folly or your sin looks sillier, worse than ever now, but the burden of it goes, directly you face it squarely in the presence of God.

If any problem remains still unsolved, don't worry; make a note of it to bring it to someone you can trust. Such cooperation will help you to find your way through. Remember when you've got to the end of your tether, there always stands the Savior, understanding every problem, stronger than any foe, the overcomer of every evil, your friend, Jesus Christ.—*The Presbyterian Tribune*.

\*Miss Lester is the founder of Kingsley Hall in the slums of London.

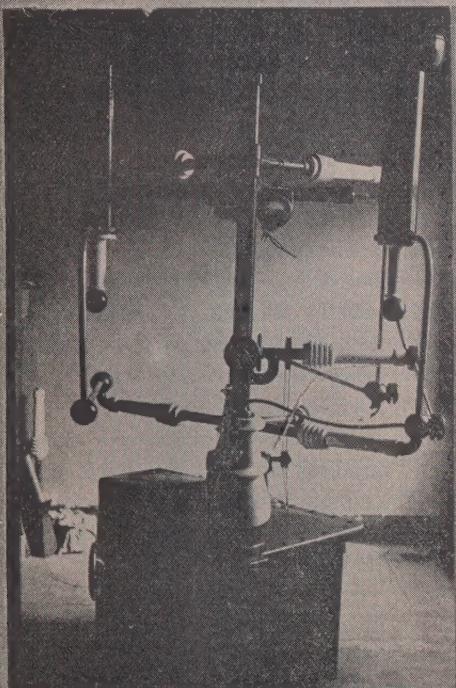


One of eight operations

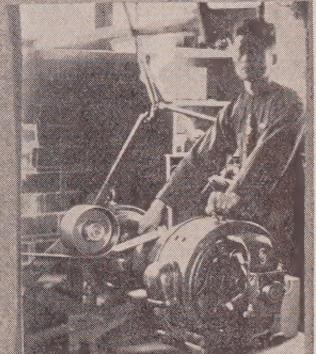


Dr. Corpron and Miss Young at the fluoroscope.

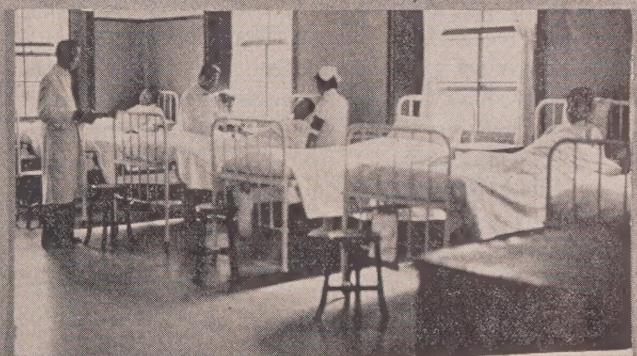
## A DAY IN LUCHOWFU HOSPITAL

The X-Ray transformer  
which transforms China

Nurses at study



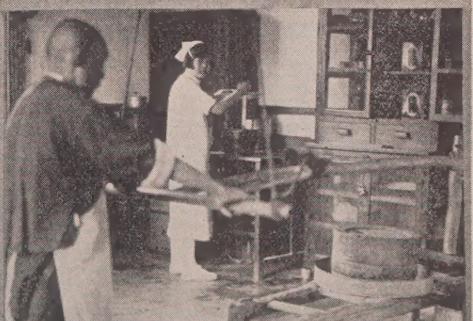
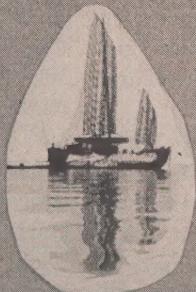
The power plant



The men's ward



The busy Laboratory



Making milk from soy beans

# Love Built These Lives

By Lola Blount Conner

'Tis Christmas morn! the Christ Child's voice  
Has reached the ear of men,  
Earth's sad, forgotten ones rejoice  
In comfort once again;  
With clothing warm and food to eat  
With shoes and stockings for their  
feet;  
Their homes no longer in the street  
On Christmas Day.

**T**HUS sings a child in one of our Christian Homes for children. The church has taken sorrow out of her life and crowned her heart with smiles. And Christmas is our time of remembrance.

Do you think that supporting our six benevolent homes for children may be dull, unrewarding business? Then listen to this.

At Bethany College there is a young woman who is an honor student. Once she was homeless and undernourished, running the streets at will, a rebel spirit. Today, "she is a wonderful girl," according to State Secretary B. F. Melton of West Virginia. One of our Christian Homes wrought the transformation.

In an Ohio mining shanty lived a little girl whose fingers one day were cut off. The tragedy occurred when she pushed her smaller sister off the railroad track to save her from being killed. A minister of the town removed her from a filthy environment and placed her in a Christian Home. There she is learning self-expression and ways of overcoming her handicap. Meanwhile happiness is beginning to bubble up in her, restored by the church.

Down South a young man is doing splendidly in work for the Texas Textile Mills. Through twelve years one of our Fowler Homes brought him up into clean Christian young manhood. Last June he graduated from Texas Christian University, through which he had worked his way. A fine personality and an excellent singing voice open many doors for him. The church has been his mentor.

In September Dr. L. N. D. Wells performed a wedding ceremony in the parlors of the East Dallas Christian Church. The bride was a nurse, graduate of Baylor University Nurses' Training School. She met her husband, a successful young business man of Arlington, Texas, in

Christian Endeavor work. Since twelve years of age she had lived in one of our Homes, where five of the young people in the wedding party also grew up. The Home's influence was here entering into the founding of a new Christian home. The church reproduces its own.

A successful railroad man was reared in one of our Homes. Attaining his own majority, by hard work he put his younger brother through high school and college and established him on the railroad. Years later he wrote, "Only through my efforts to educate and make my own brother self-supporting could I realize and appreciate what the Home had done for me. I shall be everlastingly grateful and lend my support wherever I can." The church had met his need.

A blind young woman teaches in the State Blind School. The state also sends her into other communities to assist blind children. Our Home cared for her from early childhood until she was a high school junior. Then one of the board members took her into her own home until graduation. Church people became interested and sent her to the state school. Today she is a valuable member of society, thanks to the church.

For years our Benevolent Homes have been taking children off the street, sometimes literally, sometimes spiritually; and building the stuff out of which emerge fine, useful, dependable Christian men and women. Sometimes the result is dramatic. Sometimes the change is hidden too deep to be spectacular. But the slow, everyday repetition of healthful living, right habit, Christian love and training, and constructive education, builds one stone of character upon another. Then suddenly comes the day when the church can witness with joy its young manhood and womanhood and know what it has wrought. The day when observers can say, as did Secretary Melton of the Bethany honor student, "If the Home, through all the years of its existence, had done nothing more than start Marion in life, it would be a great success, as God counts success."

To look into any one of our Benevolent Homes is to see a cross section of growing Young America. Not an "orphanage" is it, where children wear depressing uniforms and conform to a stultifying pattern. But a home where members are individually dressed, where personality is recognized and where talent is directed into its own bent.

A little girl came to one of our Homes out of a bad parental background. The father was gone, the



DECEMBER, 1934

mother an ill influence on her daughter, who, nevertheless, adored her. Through the child's love for the wayward mother, the Home made its appeal. If the little girl would use the bright mind God had given her, study, get vocational training, build her own character, she would be able to care for her mother. The child, now grown, for several years has been a reliable employee of a well-known firm. She maintains a good home for her mother whom she reclaimed and of whom she can now be proud. She often says today, "What would have become of me without the kind care of the Home?"

Katherine has worked in the advertising department of an exclusive clothing establishment for four years. She is a fine young woman now helping build her own home, but she does not forget the church home which took her through several crucial years. Last year she clothed one of its small children.

Louise works in a doctor's office to whose routine she is especially well adapted. The doctor had been giving his services to the Home gratis for thirty-one years. Now in this product of the Home, a member

for fourteen years, a high school graduate last June, he finds the skillful assistant he needs.

Mrs. Timme, cook in one of our Homes, is the widow of a minister. Years ago he started a home for unfortunate children. In time this property became the nucleus of our Home. After his death Mrs. Timme found work at the Home, which reared her three babies. Two of these girls are now nurses. The son is in high school. Fine youth, all.

Their own home is now reestablished.

One of our girls was chosen recently to take the Oberlin examinations. The Home has built her out of a background of no promise, but her future is bright.

A fifteen-year-old lad wants to be a minister. Son of a Pennsylvania miner, he is one of the best students in the Home, where he has lived five years. He will need help to fulfill his ambition.

Ralph shows much talent in his special line with a pattern company, where he has received several wage advances. His employer speaks of him with respect. He helps buy clothing for his little sister in the Home. Handsome and energetic, he is well liked.

Irene became superintendent of nurses at a hospital before her marriage. Now, her friends of the Home say, "She is a wonderful homemaker and a beautiful mother." The Home is proud of her.



Charlie, having graduated from high school, holds a position of trust in a city bank. He and his sister lived from infancy in the Home.

One of our girls recently wrote to her pastor thanking him for having placed her in the Home years ago. His reply reveals the rewards he sees in the church's service to her, "I was deeply impressed with your evident growth. . . . Girls like you who make good and who are devoted to the higher life, are the fruits of the ministry that mean more to the redeeming of human society than sermons and preachers."

## The Silent Stars Go By

O Little Child of Bethlehem,  
Why do your young eyes grieve?  
What do your outstretched arms implore  
Of us this Christmas Eve?

"Look! In the dark streets shineth  
No Everlasting Light.  
Hearts, crucified by daily fears,  
Watch through the silent night.

"Their arms hold tight to little ones,  
Tear-blinded eyes turn East,  
Too tired to ask for more than crumbs,  
Dropped from My Christmas Feast."

O Little Child of Bethlehem,  
Descend to us, we pray,  
And show our hearts how best to share  
With these, on Christmas Day.

—HARRIET HARTRIDGE TOMPKINS.

Give us this day  
our daily bread



# New Tasks for Missions

By LEWIS S. C. SMYTHE\*

CHRISTIAN missionaries are starting a new industry in China. Silk weavers thrown out of work by changing customs of dress are being taught to weave wool. New simple hand looms have been developed by Christian leadership. Instructors in the new handicraft are being trained. We of the University of Nanking are cooperating with other Christian forces through the National Christian Council to rehabilitate the silk workers and restore to them a chance of making an honest living.

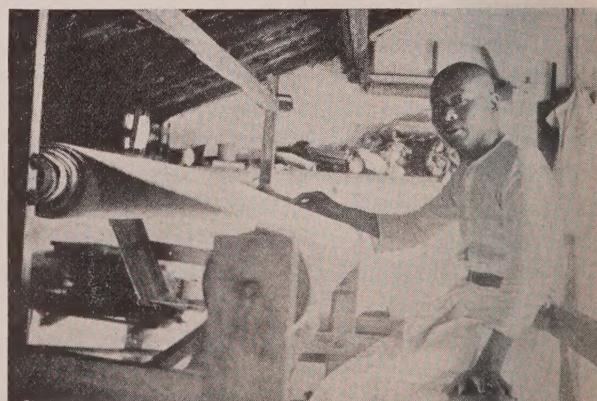
Along with the technical training we are organizing the small weaving masters or workers that go into the wool industry on the basis of a cooperative society which gives to the small man all his profits instead of giving them to one controlling big man. Furthermore, we feel that the cooperative principle is at least one step in the direction of a more Christian organization of the Chinese economic system. It shares profits and it trains its members to cooperate with and to help one another instead of each being suspicious of the other as under the present system. However, the benefits are in no way limited to Christians. We are giving it to China because we are Christians and not as bait to entice any to become Christians!

Missionaries have long pitied the ricksha men. But pity that does not result in action for their good helps little. A number have tried to help them by building them shelters to stand in. These gifts did not get at the root of the problem by improving the economic condition of the men pulling rickshas. In the fall of 1932 a number of us in Nanking got interested in trying it on the basis of a ricksha cooperative society. That winter a survey of a group of renters and owners of rickshas who pulled their own rickshas showed that the men owning their own rickshas were much better off. So we concluded that cooperative ownership would not only give them that additional return for their hard labor but would, by giving them an organization of their own, make them stronger and would provide a means of training and educating them. After negotiating with a group of men through the summer of 1933 we got a small cooperative society started in October. Their rickshas were on the road by the first of November. The twelve members jointly purchased six rickshas and, as is the custom, each man pulled half a day of eight hours. At the end of May, 1934, after deducting amounts to repay the principal, interest, tax, depreciation and operating expenses, the men received back out of the \$6.00 rent they had paid during the month for their rickshas a savings return of

\$1.00. Besides this they had credited to them \$1.19 purchase of capital stock in the cooperative. A gain of \$2.19 to a man who averages \$12.00 per month earnings! Besides that they have been learning to help one another and studying how to write and keep accounts.

There are still further difficulties to be overcome in the experiment but when the kind of cooperative organization best for their situation has been worked out in this small-scale experiment it can be duplicated all over China to the benefit of the thousands of ricksha men. It is on a sound business basis such as will appeal to the banks and they will be willing to loan money to form new cooperative societies at favorable interest rates. In fact, this spring the Shanghai Commercial and Savings Bank of Nanking (one of the biggest and strongest Chinese banking institutions and one that has been loaning a great deal of money to rural cooperative societies—now at 8 per cent per annum) volunteered to loan \$10,000 to form other ricksha cooperative societies like this one in Nanking. And the mayor of the city of Nanking volunteered the services of the city social bureau to organize these new societies and suggested that, as a result of our report on conditions under which we found that the ricksha men worked, they would try to find a way to lower the tax to ricksha men if it could be arranged so the benefit would go to the pullers. Both the bank and the mayor are alive to the necessity of accompanying this economic change by intensive educational work.

As a result of the challenge of Madame Chiang Kai-shek to a group of Christian missionaries to do something to help people in the areas recovered from communism, the Kiangsi Rural Service Union was formed under the National Christian Council. This organization is going into the areas recently recovered from the communists where the whole economic and social life is



A member of the wool weaver's cooperative

\*Professor of sociology under the U. C. M. S. in the University of Nanking, China.

broken down and the fields gone to weeds, to try to start with the people anew and built a whole new society. How? Nobody completely knows. But the program is to get college graduates, men and women, to give two years or more of their lives to going into these areas and living very close to the people to find out their needs and then report higher up and help work out ways of meeting those needs. And these young people are being asked to *give* their services with only their expenses paid! They are backed up, however, with all the resources of the Christian colleges in their research and extension departments and by government organizations. But the union is distinctly a church organization and has complete freedom of action. From this big experiment in building up all phases of the rural society: agriculture, education, public health, life of women and children, cultural life, local industries, local government and religion, may come a more effective way of training up local leaders and of building a Christian civilization.

This is not an attempt to suppress communism. It is an attempt to help a suffering group of people who have been caught in the sweep of communism and of civil war. It is an attempt to try to meet the challenge to "go beyond communism" and show that Christians can really help the people more. Could anything more deeply challenge the reality of our devotion to and ability to put into actual practice the principles of Jesus? It becomes a question of finding Chinese Christian young men and women of ability who are willing to devote themselves to this service. The encouraging thing is that missions have reached the stage where such young people can be found among the Chinese Christians.

Sickness is a disaster in any family. But in lower and even moderate income groups in China, faced with interest rates from 20 per cent to 120 per cent per year, the burden of debt resulting from a big hospital bill may mean economic ruin. With the dwindling of funds from America, mission hospitals have been faced with the distasteful task of reducing their charity work. With our general purpose of trying to get all attempts to help the people on a self-supporting basis, we in Nanking started thinking about some way of applying the insurance principle to hospital and medical bills. We thought we might be able to put into practice Kagawa's idea for Japan. He gets Christians to bear one another's burdens by applying cooperative insurance against medical and hospital bills. The National Christian Council asked me to work out such a scheme for application throughout the Christian movement in China.

As a result of these evolving new phases of mission work I have been spending the month of September visiting places in the United States where projects similar to these are being carried on here. I have learned a great deal about the hand preparation and



The author and his ricksha cooperative society

weaving of wool from the work at Berea, Kentucky, Asheville and Helton, North Carolina, and Bridgeport, Connecticut; about group hospitalization through Dr. C. Rufus Rorem of Chicago, at Elkin and Durham, North Carolina, and Newark, New Jersey, from the Convention of the American Hospital Association in Philadelphia. I have learned about cooperative organization and use of small-scale industries from the Farm Credit Administration, the Division of Subsistence Homesteads, the headquarters of the Federal Emergency Relief Association in Washington, D. C., and from the professors at Cornell University, Ithaca, New York. I have studied the work done on the Chinese family by Miss Mildred Parten of Yale, and Professor P. Sorokin of Harvard. And I expect to learn a great deal more by intensive study at the University of Chicago this winter.

But all of this is only a beginning in the understanding that is going to be necessary in order to meet the stupendous problem of trying to work out and demonstrate to the Chinese people *how* to put into practice the Christian life in the social, economic and political order in which they are living now.

May we draw a few conclusions in summary? What can Christian missions do in China now? The slogan in China now is "Reconstruction" in agriculture, economic organization and social life. Our first task is to keep on doing what we are doing in church, school, hospital and agricultural work. But we must keep our eyes open for new forms of service in these fields. This work has in some way now produced what George Sokolsky has called "a new type of man" in China. And in the big programs of reconstruction the men of ability, character and grit are being given the positions of responsibility. G. W. Shepherd who is helping in the work in communist areas in Kiangsi calls this laying of responsibility on such men, the "greatest revolution China has ever seen." These forms of work need to be continued because any constructive work is a stabilizing force.

(Continued on page 11.)



Mr. Hatanaka and Family

Japan is a country which is not very richly endowed with natural resources and is not infrequently visited by all sorts of natural calamities. But the people of this country are neither satisfied with the chaotic condition in which they happen to find themselves nor do they easily resign themselves to fate.

Naturally we are constantly trying to avoid confusion, turmoil and warfare between man and man. Never do we welcome war. I know that there is no small number of people in the world who misunderstand Japan in this respect. There are people who hold the premature opinion that the Japanese are a warlike race merely because she has had three wars in the recent past. I should very much like to suggest that they study the history minutely as to the true causes of these wars and judge accordingly.

The Japanese as a whole are comparatively well versed with the conditions of all the world. Especially since 1870 they have a good knowledge of the history, customs and general condition of even the smallest countries in Europe which have no very intimate relation with Japan. On the contrary the countries of the world seem to have very little knowledge concerning the Orient and much less concerning Japan.

Some two years ago we so arranged that the junior members of our church would enter into correspondence with the young men and women, boys and girls of America and this happy intercourse of correspondence has been carried on between them ever since. In reading the letters from our American friends, however, we are often surprised to know how little they know about Japan and things Japanese. One of them even went so far as to ask if there was in Japan such a thing as a watch!

As to the cause of war, the collision of economic interests, which is usually considered to come first logically, is in reality not the only and biggest one. Instead I am sad to note that it is, first, the careless and haughty attitude of an individual to the people of other nationalities; second, lack of understanding to-

# World Peace

*A Japanese View*

By IWAO HATANAKA\*

ward the national traits of other nations; third, old-fashioned artificial diplomacy; fourth, lack of understanding toward existing conditions of the other nation; fifth, expansion of armaments without due reflection; sixth, misunderstood and exaggerated articles appearing in magazines and newspapers or sensational writings rendered with the sole intention of making profit, which often leads the opposed nations into conflict.

In Japan, of late years, both the government authorities and the high officials in the army seem to have come to pay special attention to these problems. As the result of the world's becoming highly sensitive to the international problems at large, the military activities and the expansion of armaments in the United States are likewise stimulating to the sensitive minds of the Japanese. At this time of excitement, it is our duty to be calm and quiet and look deep into the causes of all the trouble lying underneath.

The sense of friendly love the Japanese people have had toward the people of America is almost beyond your imagination, and we hope that you will never fail to recognize the fact that all through our long years of mutual intercourse in the past, Japan has always been and tried to be true to faith.

As will be the case with any other nation of the world, the Japanese are unable to be held in contempt.

This, I think, is so strongly developed among the Japanese as to appear quite peculiar to them, but the history of the contemporary Japan has a great deal to do with the formation of this peculiar national trait.

Some white people use the words, "Yellow Peril," and they seem to be fearful of the Oriental races, but what is hidden deep down in the bottom of their hearts I greatly wonder. Nay, how many whites are there who, in spite of their use of polite, beautiful, diplomatic phrases in their daily contact with alien people, really look down upon them?

Because of the climatic condition, the mode of living in this country has been simple, but the contemporary Japan which has inherited the high spiritual civilization from her forefathers, has been unable to resist feeling some righteous indignation toward white races as the representative of Oriental peoples.

Of course it is to be regretted that even among us Japanese there are many who assume a contemptuous attitude toward the Korean and the Formosan, but any foreigner who has ever been in Japan will be sure to recognize how foreigners here are being respected by most Japanese.

\* Pastor, Tennoji Christian Church, Osaka, Japan.

As a Christian, I do not affirm war. War is a piteous and grievous disease of mankind. Any theory or reasoning which tends to affirm war is after all a nonsensical talk in delirium. War is not to be excused but rather to be treated as a disease.

It is a Christian who knows what true health is like and strives for it. And it is also a Christian, who not from indifference but standing firmly on the basis of love, can assume peaceful attitudes toward other nations and thus can give true advice to the peoples and the governments concerned.

This getting rid of one's suspicious nature is, in reality, so difficult a task that it can hardly be expected for an ordinary man to accomplish. Only in the name of a Christian, one can put trust to each other's utterances, advices and hopes. Herein lies the mission bestowed upon Christians.

In the same way, as for the international peace, what is of prime importance for the Christians of the whole world is to get more and more tightly united for the fulfillment of the common aim—to bring in the kingdom of heaven.

## New Tasks for Missions

*(Continued from page 9.)*

But there is need also for taking up the field the church has long neglected and shunned—the economic field. Here experiments in new forms of production—such as many missionary pioneers made in agriculture—and in new forms of economic organization which will distribute the benefits among the common people better are urgently needed. At present the cooperative society seems to be the best instrument with which to take hold and to link up some ethical training with economic organization. It is a form of organization that has proved very successful in the rural field in China. A third thing that we can do but which must be even less spectacular is to throw the weight of

the Christian movement toward reconstruction of China in the Christian way and order of life. This means not only preaching social justice in the abstract, but when consulted—as many missionaries and Chinese Christians are—on plans for reconstruction in any particular area or phase of Chinese life, to be able to point out measures or methods that will effect more equitable distribution of the economic returns from productive effort, greater freedom for individuals to develop more abundant personalities through self-expression and opportunities for education and contact with the best art and religion have to offer. We can only keep pace with that growing—and at times hasty—demand for guidance by being in the very thick of experiments that are trying to work out ways of doing that very thing. We can no longer pass the buck by saying, "Here are the Christian principles. Now you go and apply them." The insistent demand is "How? How? How?" And the "How" must be demonstrated and not merely talked about.

The Christian way of life also includes international peace as well as social justice. With Chinese leaders looking upon war with Japan as an inevitable future catastrophe, what can we Christians do? We can help improve international understanding, we can educate for peace, we can use every opportunity to counsel peace, we can do all in our power to promote peaceful readjustment of strained relations through the peace organizations of the world. When I asked Dr. W. H. Ma, head of the department of political science at the University of Nanking, what his message to America was, he said, "Join the League of Nations." The point is that demonstrating the way of social justice and international peace and good will is not only the burden of the missionary or the Chinese Christian but of the leaders in economic and political life in the United States and Europe—so-called Christian nations—and back of them the people in all Western countries. Failure here weakens the work there.

## My Lord's Portrait

BY JOSEPH B. HUNTER

No artist dreamed that Thou wouldest live  
While empires rise and fall;  
No brush and canvas consecrate  
Record Thy face for all.

No ready scribe with eager pen  
Preserved the words that fell  
From Thy dear lips, O Son of God,  
Words rich to sing and tell.

But Thou didst paint on memory's wall  
A countenance most fair,  
And write on warm and tender hearts  
A message to declare.

Within my soul, O Spirit pure,  
Thy portrait clear I hold,  
That every thought and word and deed  
May be Thy truth retold.



F. M. Rogers

CHRISTIAN benevolence must not be determined by, and cannot wait for the calendar to bring around special days, for there is need in all the months of the year. We are, however, accorded in this good month of December, when God made his special gift to the world, and when the spirit of giving is manifested to an unusual degree, the special privilege of laying upon the hearts of our people, their and the church's responsibility to care for those in need.

While others are writing of sweet-faced little babes left in infancy without a mother's loving care; or of children older grown, bereft of father or mother or both; or still worse, thrown upon the world by a broken home, all of which should and does stir our hearts and open our homes to these unfortunate ones, permit me to call your attention to those whose backs are bent with the weight of years, eyes dimmed from watching over others; whose hands are calloused and wrinkled from toil for others; with hair grayed by age and worry, those of the failing voice and the trembling hand and the halting step. To these, too, "The Son of man came to minister."

The Lord delights to honor the aged as well as to bless little children. "The babes he receives in one arm, the aged in the other, and then folding his treasure close to his heart, all his own are embraced between them." May we, too, at this Christmas time remember both.

"I know of none who, when impoverished and left alone, are in such a pitiable plight as the aged. They seem to be, if not so helpless, even in greater distress than a little child, for so few care. I have seen young married couples without children, and older married couples bereft of children, go to orphanages or homes for children, and pick out sweet-faced little babes or older children, take them home and make them their very own by adoption; but no such interest or concern is manifested for the aged. I have never seen, or ever heard of anyone, calling at a home for the aged and proffering care. The only person who ever calls for the old man or the old woman is the undertaker," said L. J. Massie, who gave up a long cherished desire to establish a home for orphan children, but instead opened a home for the aged.

What would they do, did not the state, or the lodge or the church, care for them? How can the church, if

# Threescore and Ten

By F. M. ROGERS\*

it cares for its own, subject them to the humility of accepting alms from the state, or compel them to seek a refuge in a secular institution? The church performs no more beautiful and unselfish ministry than when it cares for its faithful and devoted aged men and women, who have come down to the sunset days of life helpless and alone. This should be the period of affection, peace and rest, but only the church can make it so. Without its blessed ministry, it is a period of loneliness and aching hearts. Albert Pike impressively portrays the feelings of these aged ones in these lines:

I feel 'tis growing colder  
Every Year;  
And, alas! My heart gets older  
Every Year;  
I can win no new affection,  
I have only recollection,  
Deeper sorrow and dejection  
Every year.

To the past go more dead faces,  
Every Year;  
As the loved leave vacant places,  
Every Year;  
Everywhere their sad eyes meet us,  
In the evening's dusk they greet us,  
And to come to them entreat us,  
Every Year.

Yes, the shores of life are shifting,  
Every Year;  
And we are seaward drifting,  
Every Year;  
Old pleasures changing fret us,  
The living more and more forget us,  
They are fewer to regret us,  
Every Year.

But, the truer life draws nigher,  
Every Year;  
And its morning star climbs higher,  
Every Year;  
Earth's hold on us grows slighter,  
And the weary burden lighter,  
And the dawn immortal brighter,  
Every Year.

Today some, because of the advocacy of old-age pensions, are prophesying the dawn of a new day, when institutions for the care of the aged will be no longer needed. This, on the ground that old-age pensions will be adequate. This thought has not been substantiated

\*Secretary, National Benevolent Association.

in any state where old-age pensions are now available. In New York State, where 50,000 old people were, or are, being thus helped; at the same time, according to H. L. Lucie, head of the Bureau of Jewish Social Research and an ardent student and a partisan of pensions, "The population in almshouses increased, while the effect on the private homes for the aged was negligible. In other words the hand of the state has evidently been extended *to* and grasped *by* a group of underprivileged different from those who find their way into these homes of the church and the lodge and other institutions. No! the assumption of such responsibility by the community—federal government, state or county, will not to any appreciable extent relieve the church. In fact, it is my personal belief, without here discussing the reasons, that the church will face an increasing responsibility in caring for the aged. It is heartening to note the widespread interest that has only recently been manifested in providing for the care of the aged; but even if industry should provide for its own, if fraternities should make provision for their dependents, if the state should set up new standards of care for the aged, there would remain certain classes for whom there would be no provision and the church would have an obligation.

"Moreover, it is questionable whether the church should delegate this work to others. To do so would be not only to deny the obvious implications of the Master's teachings, but also to neglect one of the best means of grace and power. The strongest appeal the church can make is through the exercise of this glorious function. The church that neglects this ministry will find itself growing indifferent to the great needs of humanity, and will also find that the world will become indifferent to its call."

Regarding our own ministry to these aged ones in our benevolent homes let me say, these homes of ours are not public institutions. They are conducted for the benefit of the aged of our churches. We cannot well go to the general public for support; we must go to our churches and church groups. Unless we are prepared to grant these homes adequate budgets, we might as well cease talking about a regional-support plan.

The idea seems to prevail in some quarters that this benevolent ministry can be wholly supported by the offerings made by the Bible schools at Christmas time. It requires but a review of past efforts to see that no

such returns would be adequate. The largest Christmas offering ever received did not come within \$150,000 of meeting the needs. The Bible schools cannot be depended upon to meet all the needs.

Our plan of support for these homes is just beginning to function. The organization to make it effective is set up. We believe within another year each and every home will make commendable progress in the direction of area support. We believe that, not only will the churches in the respective areas see the fairness of such a plan, to look to them for the full support of their own regional home or homes, but will also take pride in doing so.

One deeply impressed by this ministry of the church said: "I saw the feeble saints of God, bowed beneath the weight of years. I saw the wife of a pioneer preacher of the Word. She invited me into her room in the Old People's Home at Jacksonville, Illinois, and

pointed to a picture on the wall. It was the picture of a man in vigorous prime, with clear eyes and form erect. "Your husband?" said I.

"Memory was busy with the past. She was once more in a poor preacher's home, taxing brain and heart to make the little do for the household of little children, who were sharing the sacrifice of a father and mother of whom the world was not worthy.

"For a brief moment she struggled with herself for utterance, and then replied, 'Yes, I wish you could

have seen him then.' I wished so, too. Stricken down when the sun was at its meridian, with not enough to bear the expenses of a humble burial, sleeping the years of his manhood away in an unmarked grave, leaving a widow who took up the double burden where he laid it down, keeping the wolf from the door, and the treasures all together, until, one by one, they joined the Father on the other side. Then she stood alone, or walked in the narrow path of duty with faltering footsteps, until the Church of Christ gave her a home where the weary heart might rest awhile before going to the rest that remains, and to the mansions above.

And, when I saw this I said, "They are restoring the church of Christ, whose apostles said, 'Honor widows who are widows indeed.' "

Pure and undefiled religion before God, means this: "to care for orphans and widows in their trouble, and to keep oneself from the stain of the world."





# Our Sisters of the Dawn

By MAY F. FRICK\*

PEOPLE may be divided into those who wish to dominate and those who want to understand," says Olive Wyon. "The pagan part of us wants to dominate; the

Christian, to understand." Her words are wise and true.

It is very important that we Americans learn to understand the new spirit which has entered into the women of Asia. On every side we are told that a new day has come in the Orient. It has come in the heart of Asiatic womanhood. Let us ascend the mountain-top of human understanding "where tolerance and appreciation are fused with knowledge" and view the glory of the dawn through soft oriental eyes.

One day I sat in a stately hall in the city of Lucknow where the All-India Woman's Conference was meeting. Life-size portraits of noble servants of their country looked down upon this strange assembly. It was the eighth time in India's long history that such a meeting had been held. Indian women, long segregated and securely cloistered within the walls of purdah, this day had snapped their chains. What a terrific spiritual earthquake must have occurred to bring these women from all parts of the nation to discuss educational and social problems!

Think of the gigantic handicaps they have surmounted. One of the most conspicuous is that of language. In a land of two hundred and twenty-two languages, with many times that number of dialects, only a foreign tongue is a common means of communication.

How many women of the United States would accept a part on the program of a conference conducted in Chinese, French or Tamil? Weigh the heroism of these leaders that dreamed and launched such a project in a land where only two out of a hundred of their sisters are literate. "It could not be done," the most of us would have declared. But annually it has been done and has gathered momentum through these last eight years.

Consider the serious problem of communal enmities. Again and again during my year in India, as I watched

a funeral procession wend its way down the street, I was voluntarily informed that this Hindu was killed by a Mohammedan, or that the man was a follower of Mohammed and had lost his life fighting a Hindu.

The antagonism between the individuals of these two religious groups is intense and general in India and the women share the bitterness of it in no small degree. The leaders of this All-India Woman's Conference had this deep hatred to face. They dared and have won. A friend of mine told this seemingly unbelievable incident: The district conference was scheduled for the city in which she lived. She opened her home to delegates. Two women came, a Hindu and a Mohammedan. The Hindu lived but a short distance away; was placed in the care of a trusted woman missionary and brought to my friend's home. The Mohammedan lived a great distance. She was protected by her *bourka* (heavy cloth garment covering her from head to foot), placed in the zenana (woman's compartment of the train) and given into the custody of a faithful servant. These two members of age-long enemy groups were guests in the same house and shared the same room, while the Mohammedan's protector slept outside the door.

Some of the women had never before left their towns. Many had never been seen unveiled by any but the men of their own family.

Another incident, laughable but significant, may aid us in understanding their handicaps. The conference opened with a night's session in which a number of able men participated. The strictly purdah (veiled) women were carefully screened from view in the balcony. The hall was long and narrow and the

women's voices (majority of them untrained in public speaking) did not carry. The second day a loud speaker was installed, but it promptly went out of order. A mechanic was sent for.

A purdah woman on that morning had left her brown and green taffeta *bourka* (veil) in her seat when she went to the platform to deliver her speech.



\*A devoted laywoman of Cedar Rapids, Iowa, who recently visited the Orient. The pictures show women of China, India and Japan.

She was of a tall angular build. Her gestures were strikingly emphatic and her voice strong. She had no need of the loud speaker. She was seriously in earnest. Her message was not more than half spoken however, when in the midst of a sentence she stopped. A look of terror spread over her face. She wrung her hands, crying "What shall I do? What shall I do? There is a man!" The mechanic had unobtrusively crept into the assembly hall between the rows of seats to repair the loud speaker. He was kneeling on the floor, with his back to the platform, his eyes glued upon the instrument, and until that moment had been unobserved. After a brief pause the woman exclaimed: "But I must finish my speech. I know what I shall do." Thus saying she whirled herself about, her back to the audience, and continued her speech unto the end, omitting no gestures.

What latent talents have been released among the women of Asia to produce this new spirit? What driving force, what new impulsion moves among our sisters of the dawn? One of the greatest discoveries we can make is that their spirits respond to the same mighty urges that move us. Home, childhood, the community, peace, the abundant life for all—these are the ties that bind the souls of East and West together. The moral fiber of womanhood meets its test, not in fidelity to common traditions, but in loyalty to a like spirit.

The mothers of India love their children. They do not know how to care for them, but they do the best they know. They will even burn the stomach of the wee babe to free it from the presence of evil spirits and pain because they love it and think this method will relieve the child's misery. To them it seems no worse than to remove the tonsils from a child's throat. Our horror at the method should not blind us to the motive—love. That is eternally right. The mother of the Orient will remedy her faulty teaching some day, but even now we can join hands with her in her love for childhood.

The ability of a Chinese woman to manage the affairs of her large and interrelated household has been developed through long unchanging centuries. Her capabilities, undiscovered by her own people, have been closely observed by Westerners. Now many of their educators declare that the education of the Chinese woman is more important than the training of the man in the progress of China. How significant is the fact that in Christian Ginling College courses in sociology are increasingly popular with the young women. And they are not shirking the practical phases of it, the case work. Only those who have seen examples of the pathetic and cruel indifference of the Chinese to their own people of another group can fully comprehend the marvel of awakened Chinese womanhood.

A keener appreciation of the Japanese woman awaits those who follow the study courses this year.

Her initiative and her daring fascinate us. But heroism is not her sole womanly quality. Could you visit the kindergartens of Japan and see the poise, the grace, the gentleness and the efficiency of these trained workers you would indeed be proud of them. You would wonder how they could have made such quick response to new ideals in education.

As we become acquainted with our sisters of the dawn we are challenged to keep our own leadership and example on the high spiritual plane of Christianity at its best. We carry the Christian gospel to them in order that their souls may be freed from darkness as well as that their bodies may be released from want.

We hope that they will not try to satisfy their awakened spirits with earthly treasure and in "getting and spending lay waste their powers." We hope that they will use their newly found powers to climb with us the steep hilltops of larger understanding and of more significant sacrifice for a unified, Christian world.

But mere hoping is for the weak, the sentimental. Action is the path of the brave, the noble. Great opportunities stand out against the dark background of human suffering. Who should be able to understand the cruel limitations, the latent possibilities, the soul hunger of our sisters of the dawn? Whose heart should go out to them as they and their children suffer needlessly because the light comes so slowly? The church in America is not languishing for lack of spiritual food but for lack of exercise in an unselfish program.

As we go forward, we need fellowship. We need our sisters of the dawn that we may possess a Christlike breadth of vision, a Christlike heart of love, a Christlike trust in God. We need them and they need us. For the sake of the children of the world, theirs and ours, the women of the Orient and Occident must unite to build a new world around the ideals of the Kingdom of God. They have one common quest—civilization. We can only find that through Christ—together. No factor is as important in this common quest as the missionary movement. Throughout my long months in the Orient I found everywhere evidences of the mighty harvest God has produced from the seeds of faith planted in this cause. And that harvest is only beginning. When it is all in the granaries of God, East and West will be one. But now we can do most to bring our sisters of the dawn and our sisters of the sunset together by developing the will to understand.



# A Desert Savonarola

By F. J. HUEGEL\*

DOROTEO ALANIZ is our most colorful preacher. He defies all ministerial form. One would never take him for a preacher. He plays like a child, frolics like a boy, dreams like a poet, works . . . when the mood is upon him . . . like a Trojan, suffers as would a mother whose children are dying of hunger, and preaches . . . not uniformly, for the mood must be upon him . . . like a Savonarola.

Doroteo is still an embryo preacher. He broke the seminary shell only a little more than a year ago. As he goes from village to village to feed his rural flock, which is scattered over an area the size of a county, one realizes that his ministerial career is still in the making. And yet upon occasions when he unfolds the unsearchable riches of the everlasting gospel, heads grey with

\*U. C. M. S. missionary, Union Evangelical Seminary, Mexico City.



Doroteo Alaniz

the toil of years in the Master's vineyard bow in awe; and hearts that have long throbbed with the infinite heart which broke on Calvary are moved to the deepest depths.

When Doroteo was at college, the professor of mathematics was wont to turn the class over to him. The deepest problems were his pastime. When he graduated from the seminary he took the two honors which the institution confers for the highest grades and the best biblical thesis. Yet no one doubted that had the seminary conferred a third prize for pure mischievousness, Doroteo would have received that medal also.

He cares little about his dress. It matters not to him if the comforts of life are all wanting. He has the air of a vagabond, . . . but he does care desperately about souls who perish for the want of light. He despises pain and hardship, if he can only make known to them Christ the Lord.

## What I Owe to Christ

By DOROTEO ALANIZ

JUST as one appreciates more the sweetness of honey tasted immediately after something bitter has touched the palate, just as one appreciates more the splendor of the light as it surges up from the depths of the darkness, and just as one esteems joy when it immediately follows sorrow, thus one can better experience the "unspeakable gift of Christ," when it comes after having tried the deceitful pleasures of the world.

There was a time when I lived without Christ, even though I was absolutely convinced that I was a Christian, and had great pride in wearing the name. I say now with satisfaction that I was not a Christian. I was mistaken. For an immense majority of those who in Mexico call themselves Catholic Christians, Christ is nothing more than a block of material worked in the form of a crucifix, a dead thing which dwells in the temples, on the altars, in the shrines, but never in the human heart. Although I carried the name Christian, as a Catholic, never could I feel in my soul the peace of God, the peace the Son left with his disciples, the peace which is the only fountain of life.

How different now! I feel today that in that time I was not living for Christ, but Christ was only that stick of wood because of me. This wooden Christ was not my protector, but on the other hand I protected it. If its alcove was dusty, or its dress moth-eaten, if its house was found in ruins, I felt obligated to lend my services; if someone did it harm, I felt that my duty was to fight, even to give my life to defend it, since the poor thing had nothing with which to defend itself.

The Christ which I worshiped was not the living Christ of the Ascension, but the dead Christ of Calvary. It was not the Christ victorious over death; it was not the Christ acclaimed by the triumphant host of heaven, but the Christ reviled with blasphemies on earth. It was not Christ whom I worshiped but his image. Images are always dead. And I had only an image!

When the author of Hebrews says, "He is able to succor," he refers to Christ, and not to his image. Someone helped me to see this once, I came to Christ, and since this moment I have been the object of his love.

What has Christ done for me since then? In the first place, he has fulfilled in me his promise: "Peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Of course this does not mean that this peace is a barren quietism, or a life of mere contemplation. It means something like "Take no thought for the morrow." Always when I see my plans thwarted, my ideas undone, my illusions dispelled, when it seems I have lost all, my soul in an entreating attitude exclaims, "God will provide." Drawing upon energies from hidden corners, it returns courageous and valiant to the fight. Christ has taught me not to be dismayed "as others who have no hope." More than this, he has taught me to obtain favor, even in defeat. And more yet, when defeat does not come, I provoke it, with the purpose of maintaining for my spirit a constant and anxious search for the truth and the Infinite, all because the mission which he entrusted to me demands it. How many times when I have felt most satisfied, I have had to put aside the solution of a problem that had agitated my spirit, and kept me awake for a long time, only to pursue in the agitation of the search.

The peace which Christ gives is not found in passivity, but in action. It is not in contemplation, but in the fight. When he said, "My peace I give," he is at the threshold of the agony of the cross. From Christ I have learned that life is activity and struggle, and each disaster suffered is nothing more than an inducement for new enterprises.

Judging by the nature which Christ has created in me, I believe that all of us Christians are debtors to this unquiet spirit, which is not content with what it possesses, this spirit which keeps us in a constant agita-



Burden bearers of Old Mexico

tion, always on the move, always on the march; constructing altars, temples and sanctuaries, and destroying them afterward to give them new form; making and unmaking what we have just finished, with the purpose of keeping ourselves always busy in an eternal pursuit of something. . . . The apostle to the Gentiles said, "Let us therefore, as many as be perfect, be thus minded," and a little before, "not as though I had already attained, either were already perfect." He does not count himself to have apprehended, but one thing he does, forgetting those things which are behind, and reaching forth for those things which are before, he presses on. "Constant transformation by the renewing of our minds" is for me the Christian spirit.

It is a reclothing of the new man, "which is renewed in knowledge after the image of him that created him." It is an unceasing desire to be in Christ a new creature making the old things pass away, for the purpose of beholding all things becoming new.

In Mexico where "the kingdom of heaven suffereth violence, and the violent take it by force," we Christians have learned to keep serene in the midst of the struggle, of disdain, of hatreds, of insults, of blows and of the threatenings of death. I feel that after salvation, this is the greatest debt I have to Christ.



# Filled With His Strength

By MARGUERITTE HARMON BRO\*

MRS. TSAI smiled at the missionary's enthusiasm. It was the motherly smile of an older woman for a daughter.

"Indeed, I have time to go with you," she said. "Every day I go some place to teach. And as you say, someone should go to the Tan village for we pass it on our way to Deh Djen."

She looked very wise and very useful, thought the missionary gazing at the friendly weather-worn face of the Bible Woman. The missionary was not thinking very highly of herself these days. She had come to China almost three years before with her husband. She thought she had come to really be a missionary. She had visions of itinerating through the country where the gospel story had never been heard. Instead she was "just a missionary's wife" and she did the same things she would have done at home—mainly the things her husband forgot or had no time for. She taught classes and managed school servants and called on the sick and took care of her own two babies and somehow her days were full. Now a third Christmas was approaching and she had never done any real "missionary work." No one had ever heard the Christmas story just because of her.

It was a crisp November day when they entered the Tan village. Mrs. Tsai had trudged all the way on her little feet, bound so long they could never be entirely unbound. But she showed no signs of weariness. The missionary almost skipped along the narrow paddy path, so great was her joy in actually being about her Father's business.

The village of Tan had just finished the noonday meal. Children still stood in the doorways, scraping the rice from their bowls. At the sight of the foreigner, their chopsticks were suspended in mid-air and their mouths wide open. Mrs. Tsai stopped, and began to talk to the plump mother of a household. Within a minute a group of neighbors had gathered, as frankly curious as cordial. Many of the women carried shoe soles with them, sewing, always sewing, as they visited. Children clung to their mother's short coats, staring at the strangers but afraid to leave their moorings to come

close. Dogs and chickens crowded in eagerly as though the general excitement might presage more food.

"We have come to tell you a Story," began Mrs. Tsai.

But no one heard her. All eyes were on the foreign lady. Someone had discovered she talked Chinese, even the "common talk" of the common people. Thereupon they were all plying questions at once. Her polite answers could not keep pace with the rapid fire of comments. No, she was not cold in her woolen coat even though it had no heavy padding. Yes, she was a wife and had a home. And children. A boy and a girl. Too bad one must be a girl? No, indeed! The children's father preferred it so. Did her baby have itch all over his head? And what did he eat? Before she knew it, the missionary was making a health talk just as she had so often done in the Woman's Center at the church in town. It was impossible not to be patient when there were such eager, hungry mother-eyes upon her. But she was disappointed for she had hoped to tell a different story.

By and by she managed to shift the talk from the care of parents for their babies to the care of the heavenly Father for his children. Mrs. Tsai passed the song tracts, red, green, blue papers with characters very black and plain. Mrs. Tsai began, "Kwan iu e wei jen shen,"—"There is just one God and he is our heavenly Father. He gives us food to eat and clothes to wear and all the time cares for us."

A few of the braver women joined the children in repeating the words. Then Mrs. Tsai began to sing to them an old Chinese tune, the women following. Suddenly a clear voice came out strongly, sweetly over the others.

The missionary turned. There in the crowd was a young woman, possibly thirty years of age, bowed almost double by the weight of a tremendous "growth" of some sort. When the singing was finished the missionary spoke to her. But before she could answer an old woman bobbed out in front of her, answering all questions before the younger woman could speak. The old lady had a disagreeable expression and a querulous voice. She explained that the younger woman was her daughter-in-law, named Djou Sao-dz.



A Chinese shoe

"Look at her!" she exclaimed scornfully. "She has had 'the growth' for many years. How useless she is! She cannot carry water from the well. She cannot carry cabbages to market." Then she began to whimper. "What have I done to deserve so useless a daughter-in-law? And we are so poor my son cannot afford another wife, unless this one dies which she shows no sign of doing. Ai-aw!" Then followed a generous scolding of "ma-hwa," which the missionary knew to be the Chinese equivalent of profanity.

But the daughter-in-law did not answer the old woman in kind. She merely laughed and patted the old woman's arm and reminded her that she brought water in a guard if not in a bucket. So generous were her words that the missionary was deeply drawn to her. While Mrs. Tsai diverted the old woman's attention, the missionary talked further with Djou Sao-dz. She urged her to come to the hospital in the city to see what could be done for her pitiful condition. But Djou Sao-dz only smiled and shook her head. She had no fancy for "cutting."

After that day the missionary found time to go twice more to the village of Tan before severe illness in her own household kept her at home. However, her preaching trips did not bear the fruit for which she had hoped. The women talked of the new ointment for their children's itch. They compared notes on the eye medicine. They bragged of the tinned milk which the missionary had brought to the infant grandson of the village elder, and which had apparently saved his life. They sang the song tracts, but their interest in the Story was not great. The missionary knew herself for a failure. She trudged drearily home through the December sleet hugging to herself the comforting thought that at least Djou Sao-dz had promised to come to the hospital.

It was Christmas morning. After a long night's vigil by a sick bed, the missionary fell



The staff of life in China—rice

asleep only to be awakened suddenly. She jumped from her bed and slid into her kimono, after the habit of mothers, before she realized it was not the call of a child but singing outside her window which had wakened her. The schoolboys were caroling, "Joy to the World, the Lord Has Come." There was music indeed! To be sure, the tune was sketchy in places and took no notice of the half tones. But the lads sang with joy

and eagerness. Surely someone was succeeding with the Story for eight of those boys were to be baptized that very day. The missionary went back to sleep greatly comforted.

In the middle of Christmas morning she found time to run over to the hospital to see if Djou Sao-dz had really come as promised. She found her in the women's ward, her bed under a sunny window where hung a holly wreath with a bow of red paper. Very white she looked for she had been operated on the afternoon before and the doctors had removed a tumor which weighed over sixty pounds. One of the largest, they said, on their records. Djou Sao-dz opened her eyes and spoke faintly.

"Did you hear the angels singing at dawn?" she asked. "Joy to the World."

All winter and spring Djou Sao-dz remained in the hospital. So great had been the burden removed from her that she had no sense of equilibrium and had to learn to walk anew as a small child learns. As she grew strong she learned also to read, taught by the Christian school girls who visited the hospital. She learned the Story and made it her own with such wonder and faith that the missionary often went to hear it told anew. And she sang. How she made the old hymns ring. After she was strong enough to go down to chapel, her voice rose above the others until the women off the street began to argue who should sit next her.



It might have been Djou Sao-dz

In the summer Djou Sao-dz went home and the missionary did not see her again until she brought the children back from the mountains in autumn. Then one day she was going through the village of Tan on her way to a meeting at Deh Djen. As she came into the village from one direction there was Djou Sao-dz coming down the narrow road from the other direction. Over her shoulder was balanced a bamboo carrying-pole from both ends of which hung great buckets of water. The missionary gasped. She herself had never been able to lift one of those great buckets.

"Djou Sao-dz! How do you dare lift a load like that!" Djou Sao-dz slipped from under the pole and set down the water politely.

"Why, Sz-mu, don't you remember? When the Lord took away my sins *he filled me with his strength*, and now I carry more than anyone in the village."

It was an actual physical fact. She called her neighbors to prove it. They heaped cabbages high onto one of the wide flat baskets and she trotted around in a circle with it, beaming and nodding at her friends.

"You see he gave me his strength. And he has enough for all of you when you are ready."

After that, whenever the missionary went through the village of Tan she noticed that where Djou Sao-dz was, there her neighbors gathered. If she were in her tiny house sewing shoe soles, her neighbors found some reason to be there also. If she worked in her garden, the neighbors gathered in there. They were drinking in the abundant life that was Djou Sao-dz's. Over and over she told the Story.

It was Christmas again. The missionary was busy in her usual round of unimportant affairs for which "real missionaries"—men and single women—had no time. There was the supervision of the making of decorations for the hospital wards; sunrise prayer meeting for the women; visiting needy families who might be the recipients of the White Gifts; and finally Christmas dinner for the missionaries.

But on Christmas afternoon she had an hour of her own. She called the sedan chair and went to the village of Tan where Djou Sao-dz was having her Christmas celebration. The first Christmas in the village! The celebration was held in the home of a neighbor because it was larger than Djou Sao-dz's own small mud house. On the walls were Bible school posters from the church in town. At the front of the room beside the family altar stood a Christmas tree and under it were piled White Gifts for the King. Gifts from villagers so poor that few of them knew three meals a day. There were six inquirers who were regular students in the Bible class taught by Djou Sao-dz. Her husband, who worked in another part of the province, was home on one of his rare visits. He looked at her proudly—almost fondly—and helped pass the song sheets. The singing was lusty and off-key, except for Djou Sao-dz's own sweet voice, but it

sounded to the missionary like the heavenly choir. Bible stories were acted out most graphically. The shepherds watched their flocks and gambled realistically as they watched! The sheep crawled about the improvised stage, blue-clad legs and arms plainly visible under the bits of sheepskin. The angel was a bashful country boy clad in the one gray padded garment he owned. He was a monotone and he stuttered. But his black eyes snapped merrily and it was plain he loved his part. No one but the missionary saw the incongruities. The Story was the thing. She had to leave before the family supper was served but she knew it was to be a meal of *mein* (noodles) for *mein* is the customary birthday dish and Djou Sao-dz meant Jesus' birthday to be a birthday feast, indeed. The missionary swung home through the cold gray twilight and knew it was the happiest Christmas of her life.

Another year went by. The missionary family were home on furlough. The missionary-wife had been out "making speeches," hoping desperately for an increased budget to make possible the extension of the women's work in the country. It was Christmas Eve and she was riding on the train at the end of a two days' journey toward her old home where the grandparents were enjoying the babies. She was happy because many women were hearing the call of China. In her lap was an open Bible from which she had been reading. Beside it were several letters from China.

There had never been a preacher or a paid worker sent to the village of Tan after that first visit of Mrs. Tsai. But now there was a church with eleven baptized members, and a Bible school. And a day school for boy and girls. Djou Sao-dz, as tireless in working as in loving, had shared what she had found. The missionary's heart went out to her across the intervening spaces wishing her a blessed, blessed Christmas.

Just then her eye caught a verse in the open Bible. Often she had seen it before, but now—suddenly—the words were for her. "And, behold a woman who had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up. But when Jesus saw her, he called to her and said, 'Woman, thou art loosed from thine infirmity.' And he laid his hands upon her; and immediately she was made straight and glorified God." . . . It seemed amazingly strange that those words could have been true of a woman in Galilee more than nineteen hundred years ago . . . and true of Djou Sao-dz in the village of Tan. Suddenly the missionary understood! They were true also of the American women she had been meeting in churches all over the country. They, too, had had removed from them so much that weighs down women of other lands. They had heard His voice . . . and felt His hand upon them . . . and they stood straight and took up the huge burden of China and carried it, because they too were *filled with His strength*.

# Christ and Cooperatives

By POWERS LUCE\*

CHRIST not only gave us the new commandment to love one another but he gave as well the Sermon on the Mount as the basis for the social gospel. From the very first the church recognized that Christian brotherhood had social as well as spiritual implications. Paul on many occasions engaged in relief and charitable activities. In the catacombs, under St. Martin, St. Patrick, St. Francis of Assisi and in the monasteries of St. Bernard, with the Anabaptists of Central Europe, in the "Brotherhood of Common Life" along the Rhine, in the Christian guilds of Northern Italy, and into more modern times with the Moravians of Herrnhut—thus we trace through the centuries a Christian brotherhood of far greater proportions than the records tell. It is noteworthy that most of the great social reforms of the nineteenth and twentieth centuries originated in the hearts of the great church leaders inspired by the spirit of Christian brotherhood.

Today we face a changing social order. It is no small change that is upon us. In the chaos of communism, of fascism, of new deals, and various kinds of socialism, the church is definitely challenged. It is the challenge to bring order out of that chaos with Christian inspiration born of the New Testament ideals of brotherhood. Outstanding in his acceptance of that challenge is the Japanese Christian, Toyohiko Kagawa.

KAGAWA first attracted attention through slum rehabilitation in Japanese industrial centers. Extending that work he inquired into the economic problems of his people and the resulting troubles and suffering. He found the answer to those problems in the Rochdale principles of cooperation and the cooperative movement. Founded in 1844 in Rochdale, England, by 28 poverty-stricken weavers, these are the basic principles: (1) One vote to each member. (2) Low interest rates on investments. (3) Cash sales at market prices. (4) Net income divided among consumer-members in proportion to patronage. Working with and through the churches, teaching cooperation and preaching the gospel of Christ, Dr. Kagawa went out over Japan. Starting a kingdom of God movement, carrying on with Christian brotherhood, organizing peasant Bible schools, labor unions and coopera-

tives, writing and speaking frequently—the last decade has indeed been a busy one for this Christian leader. On the Rochdale principles he has organized, among others, silk and dairy cooperatives for producers, consumers' cooperatives in the cities and in the rural districts, credit unions and cooperative pawnshops to care for the credit needs of his people, and mutual aid hospital and medical service cooperatives to care for poverty and sickness in some of the 3,200 village areas without such essential services. Thus has Dr. Kagawa found in cooperation the movement by which he can work toward a Christian social order in a Christian way. In referring to his efforts toward world peace Kagawa wrote, "My own work for peace is a long-term undertaking, including both the transformation of men's inner souls through a religious awakening, and also the gradual changing of the economic system under which they must live from a competitive to a cooperative one."

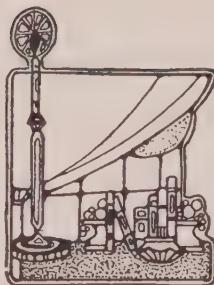
DURING ninety years the cooperatives have quietly gone on until now one out of every eight people in the population of the world is served by a cooperative society. Thus in forty-one countries we find today 230,000 cooperatives with 71,000,000 members. The Congress of the International Cooperative Alliance represents the beginnings of a very real League of Nations.

Members of these cooperatives are coming better to realize that life at its best substitutes for the old order's profit motive an unselfish desire for cooperative business, mutually profitable. However, the cooperatives are as much opposed to communism and many of its implications as they are to the old capitalism, neither is there any question concerning individual property rights. As Paul wrote Timothy, "Godliness with contentment is great gain . . . and having food and raiment let us be therewith content."

The cooperatives have said to the church, "If religion will supply cooperation with the dynamic for its achievement of action, cooperation will supply religion with the technique for its achievement of brotherhood." To this Toyohiko Kagawa replies, "My prayer is that western Christians may gain an imaginative grasp of this possibility, and of the practical way of putting it into effect, through the existing agencies of foreign missions."

\*Member of Christian Church, Angola, Indiana, and active in the cooperative movement in Indiana.

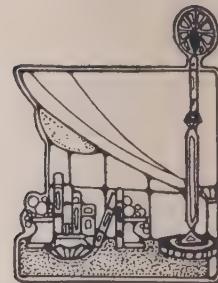




# Book Chat

## The Church and Youth

By C. E. LEMMON



THE young people in our colleges constitute a most important section of our Disciple life. That we are coming to realize this fact is shown by the calling of a new student director to represent our brotherhood in colleges and universities and by the curriculum studies which are now being made by a committee of interested workers in this field. To direct and serve the spiritual interests of our college young people is of immediate concern to every church and home of our communion.

As the pastor of a church in a college community, I am, of course, often queried as to the religious interest of the modern student. It is a question that cannot be answered in a single sentence. The student begins his college career with the intellectual, social and spiritual material he brings from his home community. If he has been active in the local church, and has had some creative participation in the life of his home congregation, he is likely to continue this religious interest in college. If on the other hand he has had little church opportunities at home and comes with broken loyalties these are not likely to be repaired in college. There are many and various exceptions to these rules but they hold rather well.

If all of our young people could be carefully and thoughtfully prepared in advance for the college experience it would greatly help. Professor M. E. Bennett of the Pasadena Junior College has spent many years on this problem of helping in the adjustment of college freshmen and has prepared a splendid volume called *College and Life*. It is designed as a textbook for class use in orientation courses. It seems to me, however, to be admirably suited to the use of older senior groups in the local church or special groups of the church school. Nothing could be better for our college young people than for the pastor to conduct a class in the local church for those who are aiming to go to college and use this book as a basis for discussion. It is written in simple and interesting style and takes up almost every possible phase of college experience. It deals with college goals and values, making friends, the distribution of time, improving study methods, use of the library, effective reading, problems of self-development and self-discovery, some dangers and pitfalls, and the finding of an adequate life philosophy. The book is written by school men and therefore has a school-centered point of view. A larger place might

well be given to the study of religion and religious activities, but this lack can be supplemented by a wise teacher. When one considers that the average college freshman is not more than eighteen years of age with little or no experience in the free choices of interests, friends, activities and ideals, it must be said that this is a critical period of life. This book in the hands of parents, pastors or public school workers could not fail to be helpful.

The older method of young people's meetings based upon a set program of Scripture, readings and comments, such as was used so successfully in Christian Endeavor, is definitely "out" among the college young people. The present interest seems to be in "the discussion group." The plan is to select a subject, have one of the number make the presentation, or have it presented by some expert in the field, and then offer opportunity for discussion. The discussions are usually informal and if the theme proves interesting the scene resembles a pack of wolves fighting for the same bone. It takes much resourcefulness to get interesting and fresh discussion topics for successive meetings of college groups and there is perhaps no greater need than to have books or pamphlets offering discussion topics with brief outlines of possible approaches.

The Religious Book Club selection for October is a step in that direction. Robert Russell Wicks, dean of the Chapel of Princeton University, has arranged such a book called *The Reason for Living*. Dr. Wicks has had much experience in dealing with the problems of college youth, has been a keen observer, and has organized the accumulated wisdom of the years into a series of questions and answers. For example the first chapter is titled "Why Live?" and the first question discussed, "Is the pursuit of happiness a sufficient reason for living?" In his answer Dr. Wicks takes up the "pursuit of happiness" clause of the Declaration of Independence and considers it as a life motive. A second question, "Is 'doing your duty' the only alternative to happiness?" Another, "How does one find the chief reason for living?" and still another, "How does one find what his own particular life can mean?" There are nearly two hundred questions discussed in the book. While Dr. Wicks writes beautifully, and his comments contain much wisdom, he uses very interesting illustrative material without making

(Continued on page 42.)



# On the Social Battle Front

## Our Changing Mood

By JAMES A. CRAIN

Secretary, Board of Temperance and Social Welfare

**A** NEW, more hopeful mood is coming over that body of Christians officially designated in the reports of the Census Bureau as "Disciples of Christ." It was illustrated at Des Moines.

The Des Moines Convention was not content to discuss social issues and condemn social injustices. The resolutions adopted went far toward a program of social action to involve the church in the battle to right these wrongs. The resolution on temperance, for instance, not only condemned the abuses that have followed repeal, but also proposed a program of education for the home, the church and the school and called upon the church's educational leaders to prepare and make available temperance teaching material free from exaggeration, overstatement and emotionalism. It also memorialized the Federal Council of Churches to appoint a commission to make a study of the systems of control used in other countries with a view to proposing to the churches a program of future action suitable to our own traditions, temperament and form of government. Dr. Cavert, general secretary of the Federal Council, when apprised of the action expressed pleasure, since the Administrative Committee has been considering a move in that direction.

The convention urged the adoption of the constitutional amendment prohibiting child labor; it approved the Legion of Decency Campaign for better movies and asked a fair consideration for older ministers who still have years of useful service to give to the churches. The race problem was attacked by asking our pastors and churches to make definite moves toward cultivating closer relationships with religious groups of other races in their own communities. The committee on program and arrangements of the International Convention was asked to see that satisfactory arrangements are made for the care of our Negro brethren in planning future conventions. The executive committee of the International Convention was asked to approach the committee in charge of arrangements for the National Convention of Negro Disciples to learn if simultaneous conventions of the two groups can be held in the same city in the near future.

No resolution was offered on the subject of economic justice. The reason was that the resolution passed by the Pittsburgh convention last year spoke the mind of the Disciples of Christ clearly and courageously on these issues and conditions have not sufficiently changed since then to require revision or restatement.

The resolution adopted dealing with the problem of war and peace puts the Disciples of Christ in the very forefront of religious bodies opposing the war system. The resolution declares that as churches of Christ we dissociate ourselves from the war system and serve notice to whom it may concern that we never expect to bless another war. It put the weight of the brotherhood squarely behind those of our number who oppose preparation for military service or military service itself and guarantees to them the full sympathy and support of the church. A clause in the original resolution withdrawing our affiliation with the Federal Council's commission on the chaplaincy was deleted from the original resolution by its sponsors and re-introduced as a separate resolution when some doubt as to our official relationship to the commission was raised.

In the debate which ensued in the Recommendations Committee on this phase of the resolution two chaplains, a naval chaplain in uniform and an army chaplain from Jefferson Barracks, St. Louis, argued against the termination of this relationship. Two resolutions dealing with the problem were later introduced, one calling for immediate severance of such relationship as we may have and the other asking for a commission to investigate and recommend a course of action to the next convention. The latter was adopted. The remainder of the resolution approved the munitions investigation, the League of Nations, the World Court and disarmament. As far-reaching as the resolution was it was adopted by an overwhelming vote by the convention. So impatient were the delegates with speeches opposed to its adoption that the chair had difficulty in securing a hearing for opponents of the resolution.

These are some of the indications that the Disciples are turning from morbid introspection to a healthy interest in the world without; from a concentration on doctrinal differences to a determination to build a civilization worthy of the name Christian. It was not only in resolutions that this spirit was manifest, but implicit in every address, in every report, in every action was the conviction that the church of Christ must rebuild the social order to conform to the mind of Christ and that in the consummation of that task we have an important part. Yes, if Des Moines is an indication the mood of the Disciples is changing and distinctly for the better.



## For One

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## Starry Night

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and let us pray  
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one glorious Star  
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*Eric Noll Crowell in  
"Christian Herald."*

tide reproduced from the  
s book "The Life of Christ  
urtesy of Farrar and Rine-



## Roy L. Brown



Roy L. Brown

**T**UESDAY, November 6, in the Bethel Church, sixteen miles north of Richmond, Indiana, a memorial service was held for Roy L. Brown, of the Board of Church Extension, who had died suddenly Sunday morning at his home there. James A. Brown, the Bethel minister, preached the sermon and was assisted in the service

by John H. Booth, secretary of the Board of Church Extension, Frank M. Marler, minister of the Humboldt, Tennessee, Church, and ministers of nearby churches. This old country church, which for 113 years has not failed in the weekly observance of the Lord's Supper, was a fitting scene for such a service in memory of one who for 35 years had been both tireless and effective in preaching the gospel of Christ. The death had come suddenly at two-thirty Sunday morning of angina pectoris.

A delegation of forty or fifty members of the church at Bellefontaine, Ohio, where Mr. and Mrs. Brown had served two pastorates totaling six years, came to the funeral, as did Mr. and Mrs. Frank M. Marler from Tennessee by order of the Humboldt Church, and John H. Booth and other members of the Church Extension staff from Indianapolis.

Mr. Brown's ministry began modestly thirty-five years ago in part-time preaching for country churches in Indiana. Constantly his labors gathered power and effectiveness. The evangelistic note was so strong in his preaching that he was inevitably drawn into the field where his wife has been his constant partner. Florida finally claimed all of his time for seven years as state evangelist and then, five years ago this fall, Mr. and Mrs. Brown were drafted by the department of church erection for special work with one congregation after another that was overwhelmed with discouragement and debt.

The importance and beauty of another form of brotherhood cooperation were demonstrated on the death of Roy L. Brown. From their home near Fountain City, Indiana, Mrs. Brown telephoned to John H. Booth, and he in turn got in touch with F. E. Smith, secretary of the Pension Fund. Mr. Brown was a member of the Pension Plan, and his widow was thus entitled to an immediate payment of one thousand dollars and an annual pension of three hundred. By ten-thirty the \$1,000 check had been made out and signed by the required two officers of the Fund and was on its way to Mrs. Brown. This is the fifty-sixth time that such a death benefit has been paid since the Pension Plan went into effect January 1, 1931, and always on the very day on which notice of death was received.

Mr. and Mrs. Brown leave one son, Leighton, of Fountain City and Richmond, Indiana.

## New Worker in Home Missions

**M**ISS DALE ELLIS, known to students of missions as one of those who have represented us in the Philippine Islands, has recently been called as a secretary in the department of Home Missions of the United Christian Missionary Society. Miss Ellis is a graduate of Cotner College and the College of Missions. After returning from her first term of service in the Islands, she served as dean of women in her Alma Mater, later returning to the Philippines for a second term. Before this term was completed the retrenchment order came from America which was suffering the terrific blows of the depression. Most of our Philippine missionaries came home. Miss Ellis was asked by the Presbyterian mission to accept a position as a professor of English in Silliman Institute, the largest Protestant college in the Islands. This she accepted and rendered two years of deeply appreciated service in that connection.

Miss Ellis brings a splendid equipment for her work in the Home Missions department. She has had wide experience in teaching both at home and abroad. She knows the problems of institutional work, since she managed two of the large dormitories which the mission once maintained in the Philippines and she had an



opportunity to serve in the administrative work of schools. She knows the problems of evangelistic work under difficult conditions. She is an able speaker, has an attractive personality and brings every promise of success to her new responsibilities.

# A Man for the Job

By JOSEPH BOONE HUNTER\*

IT IS hardly a missionary prayer if it does not ask the Good Father to raise up native sons consecrated and capable of assuming major responsibilities. From Dr. Macklin and Mary Kelly to James McCallum and Edna Gish, the missionaries at Old South Gate, that historic center in Nanking, China, have besought the Lord for such a man. The day has come; the prayers have been heard; the man has arrived.

During the past summer a young Chinese was most graciously welcomed back to that dedicated spot where Disciples of Christ have a school, a church and a social center. This welcome was given to one who had grown up there, just one of the boys in the school. But he was not just one of the boys. He has become a leader among his fellows, a real Christian personality, a graduate, a teacher, and director of young people's work. During part of this time he was taking courses in the University of Nanking from which institution he was later graduated. But the occasion for this special welcome was even more splendid. This young minister had just returned from America after four years of study and he came with a Ph.D. degree and the stamp of Yale University upon him. To the people of Old South Gate he is still the kindly, quiet, sympathetic Shao Ching-San, but he is also Dr. Luther Shao of China's capital city.

Dr. Shao is to be director of religious education at the South Gate Christian Church, but he will also teach in the school, do a share of the preaching, and be an instructor in the University of Nanking. Dr. Shao has turned his back on lucrative positions offered him by college curators and by the National Government of China, and at a salary which is only a meager stipend has begun his ministry in the church where he learned the way of salvation for himself and his country.

Dr. Shao begins his work with an experience which has already revealed his fitness for the task. Before leaving for America he had brought together in the church at South Gate a group of sixty young people and had them growing in



Luther Shao

grace and culture under his sensible leadership. While studying in Yale University he directed the work of the boys' club in the New Haven Y. M. C. A. and was so appreciated by the boys and their parents that he could not find time for all the cordial invitations to share the hospitality of their homes. The memory of these American kindnesses is a deposit of genuine gratitude in his life.

This quiet, young scholar feels that China offers the church today her golden opportunity. On every hand the people are discussing the "New-Life-Movement." This enterprise was launched by General Chiang Kai-Shek as a centralizing and nationalizing program for rural provinces, but it has caught the imagination of young people throughout the nation and has spread with the fervor of a revival. The schoolrooms have artistic posters which set forth personal goals and ideals. Young people, literally millions of them,

have signed the pledge which commits them definitely to personal purity, integrity, friendliness, unselfishness and loyalty to the best interests of China. Men like Dr. Shao see that this is largely a humanist movement, but it has at its heart some prophetic fervor and Christian evangelism. However interpreted, it reveals the fact that the young people of China are restless and awake, consciously looking for guidance into ways of strength, peace and joy. If the church is Christian enough and courageous enough to seize the opportunity it can give this movement moral undergirding—it can give it God.

Dr. Shao feels that one of the immediate needs of the people is pastoral friendship and counseling. There are many problems—the problem of nationalism and war, the problem of food, the problem of marriage, the problem of too many children. The young people are conscious of a new freedom. Coeducation has come within a decade.

Girls as well as boys are face to face with all the perplexities of politics, social change, and domestic anarchy. In olden times the parents arranged the weddings, but not so now. These young people are free, but they are like birds newly released from a cage, as likely to fly down as up. They have no background for making love or choosing a companion. They are in danger of responding to the very first manifestation of affection. Many people in distress at Old South Gate are already seeking the counsel of their returned friend, Shao Ching-San, and this bears every indication that a blessed ministry has begun.

## Ngando—The Strong

DR. AND MRS. JAGGARD had just given a short refresher course to the evangelists and teachers of Boangi. Later a Catholic priest was itinerating in that section and stopped in Ngando's town. (Ngando has been out but one year.) The priest called Ngando and asked him what his white people had taught. Ngando replied by giving him his New Testament.

Returning the book, the priest said, "That is just one of your stories. Come now, tell me what they teach you that you know so much."

Ngando gave the book back to him. "The Book of God is what they teach us."

The priest called the native Catholic teacher and had them both write. When they finished it appeared that Ngando was the brighter.

"Why do you remain working for the Protestants when you know that they will soon all be gone? Teach for me."

But Ngando politely scorned his offer. "How much do the Protestants pay you? I will pay more."

"They pay us what they can when the time comes," replied Ngando and try as the priest might, Ngando remained true to his code of silence. How proud we are of this boy! How we wish more were strong enough to refuse such enticing and frequent offers!

Ngando is one of those who not only finished his term in the Boys' House but was able to be kept for further instruction, then sent into the teaching. Those few extra years insured a good and true teacher. What if we had had to send him home as we did others? What if we cannot assure him any decent living wage?

MR. AND MRS. ROBBIN R. COBBLE.  
Monieka, Africa.



Sons of Luther Shao

\*Minister, Pulaski Heights Christian Church, Little Rock, Arkansas.

# Where Contact Means Understanding

By LEONORA M. VICKLAND

**A** VISITOR from New England asks why the Californians are hostile toward the Japanese.

"Do they work for sweatshop wages? No, they usually demand and get—top prices. Are they unruly? No, they show the smallest proportion of crime of any race living under the American flag. Don't pay their bills, maybe, cheat? The United States customs officers say the Japanese live up to the regulations more honorably than any other shippers. Unlikeable? At the Olympic Games they were the best sports and the most popular athletes of any of the foreign nations."

The above paragraph is quoted from Harry Carr's column, "The Lancer" in the *Los Angeles Times* of a recent issue. Although the visitor from New England was not unenlightened, his question was not answered. Why the hostile feeling?

"The Americans got here first. They have the first right to the land."

"My husband is from the south. He can't bear the Japanese. They're all niggers to him."

"They take everything and give nothing."

"They're such a sly and sneaky race."

And so on. It is such vague and irrational answers that we get when we try to get at the real reasons for the prejudice against the Japanese. We can argue that the Americans were after all not the first arrivals in California, that they themselves invited the Japanese to come in and work the land, that no more farmers are being admitted; that they always repay any small favor threefold, that they cooperate in any public enterprise with an added touch of graciousness that is delightful; that taken individually they are found to be frank and straightforward and without deceit and guile almost to a person, although their tradition of good breeding forbids them to show their feelings in their faces.

But after all argument seems to accomplish little. We all know the case of Dr. Fell—"the reason why I cannot tell, "But this I know and know full well, I do not like you, Dr. Fell."

Some of us know how our prejudices melted away. They could not stand the warm radiance of friendship. All we had to do was work with our Japanese friends long enough to know them and the assertions of those of our acquaintances who were trying to explain their attitudes of distrust and dislike seemed hardly worth answering. But even irrational prejudice can do a great deal of harm. So we welcomed the suggestion made by Mr. Unoura, pastor of our Japanese Christian Church in Los Angeles, and Miss Daisy June Trout, who is now living in Los Angeles, that an informal fellowship of Japanese and Americans of our Christian churches of Southern



Mary Katow

For three years winner of the oratorical contest on American citizenship

California be organized. It was this fellowship which sponsored the anniversary celebration at the Japanese Christian Church last March.

"That's a great bunch of young people over there," said one of the young men of another church who had been brought in contact with the Japanese young people in helping to plan for their share of the anniversary celebration. And whether or not he could answer any of the accusations of the anti-Japanese, he knows that their assertions do not apply to the boys and girls he has come to know.

The observance of the anniversary of the founding of the work among the Japanese of California by our brotherhood was such a success in attendance and enthusiasm and the hoped-for after effects of better understanding between American-American and Japanese-American Disciples in Southern California, that at the next meeting of the fellowship, a similar project was suggested for the Southern California State Convention which was held at Long Beach. This time the occasion took the form of a luncheon. A Presbyterian church not far from the auditorium graciously donated the use of their dining room and kitchen and the Los Angeles Japanese Christian Church people prepared and served Japanese food to a capacity crowd of representatives from every church of our brotherhood in Southern California.

"Why, I thought the Japanese were dumb!" said one of the guests later. "I never had any idea that they were so bright." She had been charmed by the efficient, courteous way in which a small group of young Japanese girls served the crowded tables. The novelty

of the Japanese food, the attractive appearance of the tables, the daintily boxed souvenirs at each place, had delighted everyone. And when, after members of the staff had been introduced and had briefly described the various types of work being carried on at our Japanese Christian Church, some of the young people themselves appeared on the program, their talent and charm won the hearts of all their hearers.

"I never had any idea that our church had a work like this in Los Angeles!" exclaimed this otherwise intelligent and well-informed woman. "It has surely been an eye-opener to me." This woman had recently become a group leader in her missionary society and is carrying back from the convention a changed attitude toward a race that she formerly regarded as inferior. It was Mary Katow's oration on citizenship and Charlotte Shimidzu's description of her girls' club work that impressed her most. Naturally some of the men were more interested in the accounts of the boys' clubs and camps and others in the explanation of the purpose and accomplishments of the Japanese language school. Mr. Severns' clear and vigorous presentation of the challenging problems of Christian work among second-generation Japanese was illuminating to all his audience and Miss Polly Dye's brief account of the kindergarten and mothers' club, as usual touched a responsive chord in each heart. Mr. Unoura as host and chairman kept everything running smoothly and aided by some of his elders of the church made everyone welcome, while as usual in every church gathering a busy and self-effacing group of women made the delicious meal possible. As Miss Trout expressed it, it was hospitality carried to an unusual degree, to entertain guests so beautifully as far from the home of the hosts as of the guests themselves and even to provide home atmosphere by erecting an illuminated model of the building which would be the natural setting for such an occasion. (Mr. and Mrs. Severns had made a beautiful miniature Japanese Christian Church and educational building for the event.)

There seems to have been a little fear on the part of the Japanese that they might be appearing to advertise themselves unduly, but their friends of the Japanese-American Disciple Fellowship believed, and I think were justified by the results in believing, that the luncheon was a very much worth-while contribution to the better understanding between the two races which is so tragically and desperately needed in this land of freedom and equality and inalienable right to life, liberty and the pursuit of happiness; and in the church which day by day prays "Our Father . . . Thy kingdom come, Thy will be done in earth as it is in heaven."

# Christmas in Mission Lands

## In Africa

RAIN, rain, rain—we had planned to have the Christmas pageants at 8:00 a.m. It cleared by 10:00 however so the drums were beaten. Mr. Cobble watched the baby while Mrs. Cobble went to church. The first pageant which Mrs. Cobble had coached was in tableau form—four tableaux of the birth of Christ with appropriate hymns sung by the choirs. For "Wise-men" gifts they brought spears, knives and anklets! After that pageant, the freewill offering was taken. Mrs. Cobble and Lofonde, one of our higher trained teachers, played a duet—Mrs. Cobble at the organ playing piano music while Lofonde played a cello score on Mrs. Jaggard's xylophone! Then came Miss Bateman's pageant of Joseph and His Brothers. How they did enjoy it! The crowd audibly expressed their satisfaction in Joseph's status with Pharaoh and the fact that his unworthy brothers kneeled before him!

In the afternoon, we missionaries had supper out of doors. Mr. and Mrs. Watts of Lotumbé and their two children were here much to our joy. That evening all came to our house for the tree. It was such fun! The children had strung popcorn balls and white paper on the tree and found that even in Africa Santa does not forget good boys and girls. Then—br-r-r—THUNDER! So the guests scampered home. We took the tree down and by 8:00 p.m. you would hardly have known that it was Christmas except that we were still humming the old familiar Christmas carols.

MRS. ROBIN R. COBBLE.

Monieka.

## In China

EVERY year our Christian community here is coming to make more and more of Christmas. With our large group of young people and children all trained in our religious education classes we have a new understanding of what Jesus' birth means. I think the most outstanding event of the week was a beautiful pageant given by our Sunday school children. Mrs. Goulter has become quite expert in handling such affairs and this was most effective. The children dramatized the story of the Christ Child's birth, with a half circle of twenty angels for the background. The service ended with the bringing of gifts and a love offering by the large congregation. Christmas week was jammed full of special program parties and vesper services.

Now it is getting near China New Year. The old lunar calendar is still followed here. At church Pastor Ging announced suitable verses for Christian families to write on the big red posters which are pasted on the doors on the night of the 31st. Women are busy preparing special meats and candies and are



Mr. and Mrs. Robin R. Cobble, Monieka, Africa

buying new bright clothes for their babes.

GRACE CORPRON.

Luchowfu.

## In India

CHRISTMAS season is a time of great joy, excitement and activity for the Fosterpur folks. Weeks before they start making preparations for the festival. Houses are cleaned, whitewashed and decorated. New garments are sewn for the children. Mothers get busy making eatables for the children who are to come from the schools for the Christmas holidays.

The center of all the activity in Fosterpur is the church which is gorgeously decorated for the occasion. This year the festival started with the school Christmas program, put on by the school children. There were several musical items and a short play entitled "Christie Jayanti" (Birth of Christ). This was followed by the distribution of prizes.

There were two Christmas trees in the evening. One was given by Mr. and Mrs. M. J. Shah, and the other by the church. It has been the custom for several years that Mrs. Shah has been having the Christmas tree, and giving useful gifts such as, dhatis, saris, frocks, kurtas, pens and pencils, etc., to the whole community. This year Mrs. Shah had to go to attend

to her second daughter, who has recently been blessed with a baby boy, but according to her expressed wish we still had the Christmas tree; although each one of us missed her. The second Christmas tree was given by the church for the children.

MRS. LALIT SHAH.

Lucknow.

## In Mexico

FOR the Christmas program on Sunday night in El Muerto we had a very simple but beautiful program. The service opened with hymns, prayer, and the reading of Isaiah 53; then followed the manger scene: as Amada read the passages from Luke and Matthew, the children dramatized it. As Mary and Joseph were discovered the audience sang "Glory to God in the Highest"; after the reading about the shepherds the audience sang a beautiful song which says "Come little shepherds and worship" and as the song was sung five or six little boys came from the back of the chapel and knelt before Mary; after the reading about the wisemen three older boys came with their treasures. Then with the scene thus complete the audience sang another beautiful song: "You left your throne and crown to come to Bethlehem to be born. Come into my heart, there is room there for thee." It was very easy to costume the children for the Mexican dress of the country people is much like the Palestinian dress. The arched baptistry made a lovely setting for Mary. As the girl sat there wrapped in her *rebozo*, holding a flash light wrapped in a sheet to represent the Babe, Joseph standing a little behind dressed in his everyday clothes of blue overalls and a black and red blanket, I think the picture was the most beautiful I have ever seen, even where much money was spent in costuming and lighting. The little shepherd boys were dressed just as they are every day, most of them shepherds themselves, in blue overalls and Mexican blankets. The wisemen had to have some attention in the way of dress; one wore my bathrobe, the others our long coats. About their heads we tied silk scarfs and they carried bright colored cushions and a stone partly wrapped in metallic paper as the treasures.

RUTH LESLIE.

## World Call Christmas Crusade

Special Rate till December 31, 1934

\$1.00 a Year

# The Japan Tidal Wave

By ROSE T. ARMBRUSTER

**O**N SEPTEMBER TWENTIETH, the day before the disastrous tidal wave swept the shores of Japan, Hatanaka San, pastor of Tennoji Christian Church in Osaka, sat at his desk writing to a friend in America telling her of the plans for the dedication of the new building, long desired, in which Tennoji kindergarten would carry on its varied activities. With the exception of some gifts from friends in America the entire cost of the new building was met by Japanese whose children were already graduated from the kindergarten or are now under its tutelage.

"One would think," he wrote, "that only a very commonplace building could be erected for six thousand yen (normally \$3,000.00, but at present exchange about \$2,000.00), but through the influence of our building committee we have a beautiful building which we shall be proud to show to the heads of all of the government schools in our district as well as to our constituency on the day of dedication." (These men who so willingly gave their time in planning the building and in securing the best materials and workmanship, are business men of experience whose children have graduated from the kindergarten.)

That letter was not posted the day after it was written for a terrible equinoctial storm, blowing at the rate of 125 miles an hour, swept up Osaka Bay from the Pacific, driving a tidal wave over much of that great city of three and one-half millions, overwhelming even two-story buildings. On Sotojima, an island in the bay, stood a large building erected by the government to house hundreds of poor lepers. When the sea swept in, those who were able to do so, climbed trees or telegraph poles to escape the water, but the terrific wind beat them off like autumn leaves, into the swirling foam. Next day when the waters receded the bodies of 260 of them were found strewn upon the mud and sand amidst the wreckage of over 4,000 fishing craft which had been carried ashore.

Nearly 900 homes were washed away, fisher folk and farmers losing not only their homes, but even the ground on which they had stood, and even some of the fields which they had tilled, the tide having carried everything away. Two hundred thousand other homes were damaged, 18,000 other buildings were totally wrecked, including 3,000 factories. Several scores of these were ammunition factories.

"Sensei," wrote Hatanaka San a few days later, "when the worst fury of the storm had spent itself and I dared risk going into the streets, I made my way to the kindergarten, forgetting my own



Osaka kindergarten of several years ago, with Miss Armbruster

danger in my anxiety over our new building. If this building upon which we had poured such labor and care was destroyed it would mean an end of Tennoji kindergarten, for never again could we secure six thousand yen. Through desolate and deserted streets I went, the storm not yet fully spent, afraid of what I might see, but when I reached the place, to my utter amazement, there stood the new building! Some tiles torn off the roof and part of the guttering gone, but SAFE! From my heart I thanked God for this mercy. Fifty-two primary schools, including that very large one in our district, were utterly destroyed. Poole High School for Girls (English Mission) was wrecked. My wife and I, with others, have been working unceasingly in personally helping those who have lost homes and all their possessions, securing food and clothing and household furniture and utensils to start them again in normal living. For a whole week we were without electric light, gas, running water; no street car or railroad, no telephone or telegraph service. Now some order has come out of chaos but relief work is taking all of my time."

Our two churches in Osaka were badly damaged, but typhoon insurance was carried, so repairs will soon be made.

Many of our readers have visited Osaka and may recall Tennoji Temple and the tall pagoda with its graceful outline. Report states that the pagoda fell during the storm killing fifteen persons who had sheltered there.

Mrs. Amy Jean Robison Sarvis and her family were not hurt, though their house was somewhat damaged. The two older girls attend school in Kobe returning home for the week-ends. These children,

Jessie Edith, nine and one-half, and Isabel May, seven and one-half, returned home on Saturday morning, the day following the storm, making their way alone across Osaka to the station from which they took a suburban train to their home. Verily His angels kept them in all their ways.

The death toll of this storm was nearly 1,700 lives, 1,600 of which were school children. Losses in property mount into millions of yen.

## Racial Brotherhood

The unhappy, unfortunate and un-Christian relation of the different races throughout the world is perhaps the most difficult and menacing problem in our present-day world. That problem is so personal, so deeply rooted in social history, so permeated with prejudice and selfish ambition, so insidious and powerful in its appeal to the pride and vain glory of men, that only God's love and the spirit of the cross offer any hope of a better day. No man who is not willing on the basis of Christian brotherhood to deny himself and to suffer, can follow the Master in this fundamental service of right human relations. Too many Christian people find no place for the cross in their attitude toward other men. The oppression, the bitter injustice, the denial of opportunity, the cruel prejudice, the degradation of the human soul, the daily assassination of self-respect are all too well known. Only as the love of Christ shall constrain us, shall we be able to share something of brotherhood and be worthy disciples of Christ.

HENRY L. HEROD  
at Des Moines Convention.

# In the Midst of the College Year

By H. O. PRITCHARD

**Drake University  
Des Moines, Iowa**

DRAKE UNIVERSITY deserves to head the list of our colleges in this issue of *WORLD CALL* because of the splendid services which the administrative officers, the faculty, the students, and all connected with the institution, rendered in providing for and entertaining our recent International Convention. No pains were spared to make the convention attendants feel welcome and at home. All the facilities of the university were put at the disposal of the convention. It is difficult to imagine how more could have been done for the comfort, convenience and pleasure of the delegates. The university in turn was honored and some measure of the convention's appreciation expressed, by the election of President D. W. Morehouse to the presidency of the convention for the coming year. There were other and valid reasons why President Morehouse was chosen, but this was simply an added reason for so wise a choice.

**Atlantic Christian College  
Wilson, North Carolina**

The day set aside for the annual homecoming this year was Saturday, November 3. This pleasant occasion has come to be traditional in the life of the college. There was special music by the college orchestra and Glee Club, and a dinner for visitors and students served on the campus, followed by an inspection of the new gymnasium, and of the rooms in both dormitories. Athletic events included an archery tournament and a soccer game. Later President and Mrs. Hilley were at home at an informal tea for alumni and friends.

Professor C. K. Holsapple, head of the department of English, has been granted leave of absence for the remainder of the year. He and Mrs. Holsapple and Correll, Jr., are now in Austin, Texas, where Professor Holsapple holds an instructorship at the University of Texas. He expects to complete work for a Ph.D. degree.

The college has been fortunate in securing Professor W. W. Peery as head of the department of English during the absence of Mr. Holsapple. Professor Peery took his B.A. degree at Wooster College, Wooster, Ohio. He then did special work in English in Princeton University. For the past two years he has been instructor in English in Roanoke College, Salem, Virginia.

Over one hundred students are now enrolled in the college extension classes which are held in Washington, Pantego, Pinetops, Beaufort and Fremont. Courses in English, History, Education, Religion and Economics are given by Professors Peery, Hamlin, Proctor, Waters and Mal-

lison respectively; thus meeting a demand for college work on the part of teachers in the local and county schools, or others who cannot leave home to go to college.

George Stein, freshman from Rocky Mount, and three other North Carolina boys, are in Kansas City where they are entering a national live stock judging contest.

The Y. M. C. A. under supervision of Professor Jarman has undertaken the refurnishing of the lobby in Caldwell Hall. New lighting arrangement will be made, new furniture purchased, a grate fire provided, and the room made more attractive and inviting.



Henry G. Harmon

**William Woods College  
Fulton, Missouri**

Henry G. Harmon, the new president of William Woods College, comes to that position from Culver-Stockton, where he was head of the department of education. A graduate of Cotner College, he has done graduate work in Transylvania, the universities of Nebraska, Chicago, Missouri and Minnesota. He spent a year in China teaching in Anhwei Normal College. Eminently qualified for his heavy new responsibilities by both training and experience, President Harmon is one of the younger men on whose shoulders the complicated and difficult task of administering Christian education has fallen. He carries a name significant in the history of higher education among the Disciples, his father, A. D. Harmon, having served as president of both Cotner and Transylvania. President Harmon has already entered on his duties.

**Bethany College  
Bethany, West Virginia**

As we go to press word comes of the election of Dr. W. H. Cramblett as president of Bethany College. Dr. Cramblett has been on the faculty of the college since 1917 and treasurer since 1919. The formal installation will take place December 5.

Bethany College reports the following enrollment with the percentages of increase or decrease as compared with the previous year:

|              | 1934-35 | from 1933-34       |
|--------------|---------|--------------------|
| Senior Class | 42      | 6.7% decrease      |
| Junior Class | 54      | 10.2% increase     |
| Sophomore    | 66      | 8.3% decrease      |
| Freshman     | 144     | 56.5% increase     |
| Postgraduate | 12      | 71.4% increase     |
| <br>Totals   | <br>318 | <br>20.0% increase |

During the summer the executive committee, through a subcommittee, appointed the following to the teaching faculty for this year: Rush Carter, A.M., director of music and instructor in piano, pipe organ and theory; Miss Louise Stone, A.M., instructor in modern languages; Miss Margaret Fleming, A.M., instructor in physical education for women.

The football team opened the season with Marshall College. The score was 39-0 in favor of Marshall.

Dr. Woolery, dean of the faculty, attended the International Convention of the Disciples of Christ in Des Moines as the representative of the college.

**Bible College of Missouri  
Columbia, Missouri**

Dean Carl Agee is in frequent demand as a speaker throughout Missouri among other religious bodies as well as Disciples of Christ. Recently he was the chief speaker at the annual Methodist Episcopal Conference at Moberly, Missouri. His theme was "Christian Education from the Standpoint of the State University."

**Butler University  
Indianapolis, Indiana**

Twenty-two graduate students are enrolled in the Butler University College of Religion at Indianapolis this fall who are seeking the Bachelor of Divinity degree. The award, which is the highest conferred by the college, represents three years of advanced work. Several of the candidates for the award hold pastorate in Indiana or are on leave from their churches to do graduate study.

Students in the Butler University College of Education will again participate in the annual Irwin essay contest which has recently been opened by Dean Frederick D. Kershner. Prizes will be awarded winners by the Joseph I. Irwin estate. The late Mr. Irwin was a member of the Butler board of trustees for several years, and his son, William G. Irwin, is at present head of the executive committee of that body. "The

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New Testament Church, Its Doctrines, Its Ordinances and Its Fruits" will be the subject of the essays.

Richard L. Williams, graduate student of Butler University, recently left the Indianapolis campus with Mrs. Williams to assume a pastorate in Melbourne, Australia.

The College of Religion choir of Butler University College of Religion has a membership of eighty-five persons this fall. Directed by Donald C. Gilley of the Arthur Jordan Conservatory of Music, affiliated institution, the choir is preparing a repertoire of classical and sacred music for concerts which it hopes to give this winter.

Butler University boasts an honor roll of forty-five students this fall, the largest in recent years. All students on the honor roll made no grade less than A-. Another unique innovation in scholarship activities at Butler this fall was the recent announcement by Dean James W. Putnam, acting president, that the Kappa Delta Rho fraternity headed all Greek letter organizations on the campus in scholarship.

**College of the Bible  
Lexington, Kentucky**

For a number of years it has been customary for the students and faculty of the College of the Bible to make a pilgrimage to Cane Ridge. This year they went on October 4 and were fortunate enough to have ideal weather conditions. The work of the restoration of the old church has gone forward in a splendid way, though much more could be done if the committee had a little more support.

While exact figures are difficult to obtain, a preliminary count shows that there are one hundred and seventeen students taking work in the College of the Bible, of whom eighty-three are definitely committed to professional Christian service as a life work.

The College of the Bible is encouraged by the successful year which it enjoyed in 1933-1934, particularly by the fact that it was able to balance its budget. Many elements contributed to this, chief among which were the generosity of friends and the self-denial of those on salaries. While many factors have contributed to the measure of success attained by the college in so many ways, it can safely be said that the tireless efforts of its president, Dr. Arthur Braden, have been a leading cause.

Some seventy men from the College of the Bible are preaching to fifty-six different churches. This is truly a notable service.

**Chapman College  
Los Angeles, California**

For the first time in three years Chapman College records an increased enrollment. Since the largest class in history was graduated in June, the 25 per cent increase is most encouraging. Then, too, there is a decided improvement in the personnel of the student body. This last summer, Leadership Tuition Grants were offered to certain students of remarkable potential leadership, who graduated with the upper fourth of their class. This has interested students of high class.

To help the ambitious student who is without financial means, Chapman College has this year inaugurated an Employment-Study plan. Two students are found employment as a unit. One of the duet enrolls this fall while the other member begins his work. At the end of the semester, they change places, and thereafter make this change each succeeding semester and summer school session. The plan is new, but already has attracted considerable attention.

"The Kings Men," now popular nationally, started their career as the "Ramblers" at California Christian College. As the "Ramblers" they brought fame to their Alma Mater while still in college. After graduating, they pursued their sing-



Annual pilgrimage of the College of the Bible to Cane Ridge

ing as "The Kings Men" and became the most popular men's quartet on the Pacific Coast. They are now known as the best men's quartet on Columbia National. Of the original Ramblers Quartet, three are still with "The Kings Men," namely, Bud Linn, Dodson Blunt and Ken Darby. The fourth member of the present quartet has been added in later months.

For the past two years President C. F. Cheverton and the Cardinal Quartet have been presenting a most popular program over the radio. The name of the program is "A Help for the Day" and consists of an equal period of quartet numbers and a talk by the president.

**Cotner College  
Lincoln, Nebraska**

Alumni and friends of Cotner College to the number of 147 sat at table together at the Cotner dinner held during the International Convention at Des Moines, Iowa, on October 19. The program consisted of toasts by Lowell MacFarlane, '28, Ashland, Nebraska; Clarence Miles, '11, and Ray E. Hunt, '09, of Lincoln, Nebraska; Frank Kennedy, '24, Richmond, Indiana, and Floyd Bash, '09, Des Moines, Iowa. Raymond Aylsworth, '96, presented in some detail the situation at Cotner College and the progress of plans for reconstruction.

Thirty classes of Cotner alumni were represented at the dinner. Dr. and Mrs. Andrew D. Harmon, both members of the class of '93, first graduating class of Cotner University, graced the company with their presence and Dr. Harmon gave the invocation. Clarence F. Swander, '01, of Oregon pronounced the benediction.

Bert Wilson, '09, presided over the dinner. Kenneth Seeley, '24, Pittsburgh,

Pennsylvania, conducted the song fest with Mrs. Raymond Aylsworth, '98, at the piano. By vote of the company Mrs. Carrie Hubbard Bash, music '09, was instructed to send a telegram of greetings to Mrs. William Prince Aylsworth.

Mrs. Dora Winter called at the offices of Cotner College on October 13 and completed the payment of the pledge of her son, Harold Thompson Winter, made during the Crusade. This act was freighted with a fine sentiment of loyalty both to the memory of her son and to Cotner College. Harold Winter, a young man of great promise, was fatally injured in football practice in the beginning of his second year in Cotner College in 1925. Mrs. Winter for a number of years was dean of women at Cotner and later was director of the Cotner Crusade.

Ford Ellis, '09, of Pueblo has been elected president of the State Convention of the Disciples of Christ in Colorado for the year 1935. The retiring president was Charles E. Hannan of Greeley, also a Cotner alumnus.

Mrs. Charles E. Hannan, '20, was elected president of the Colorado Ministers' Wives and Mrs. Elsie Bankson Ellis, music '09, is secretary. Mrs. Hannan is also vice-president of Colorado Women's Christian Missionary Society.

**Culver-Stockton College  
Canton, Missouri**

Culver-Stockton College is losing one of its most valuable faculty members in the person of Henry G. Harmon who has recently been called to the presidency of William Woods College. This left a vacancy in the department of education which was difficult to fill. However, the college was very fortunate in having in its promotion department one who has majored in education, and at one time was head of the department of education in Transylvania. Professor Harlie Smith has educational training and outlook, is an active Disciple and a real leader. He will make a fine successor to Professor Harmon.

President and Mrs. Wood attended the Des Moines Convention and were active in its deliberations. The president was delighted to report an increased attendance of about 20 per cent in the student body this year. He also reported a fine spirit and the college making progress in every way.

**Drury School of the Bible  
Springfield, Missouri**

Drury College opened its sixty-second year with an increase of one-third in attendance over last year. The college has a freshman class of 150, the largest freshman class since 1930. The enrollment in the classes in the School of the Bible has increased somewhat in proportion to the general increase in the number of students, approximately one hundred taking the courses.

Eighteen ministerial students and five who are looking to some type of missionary work are enrolled for the fall semester. This is perhaps the largest num-

(Continued on page 44.)

# Station UCMS Broadcasting

**O**F THE six new members of the executive committee of the United Society, four have previously served in this capacity, as follows: A. H. Martin, Grand Rapids, Michigan; Mrs. Walter M. White, Memphis, Tennessee; Mrs. H. P. Strater, Toledo, Ohio; Homer W. Carpenter, Louisville, Kentucky. This will add much to the efficiency of the committee.

We are glad to learn that Mrs. Robert Cowling of the executive committee, who suffered a serious automobile accident last summer, is now at her home in Mount Carmel, Illinois, and we hope will soon be fully recovered.

John Rogers of Tulsa, Oklahoma, who had both arms broken in an automobile accident several months ago, was offering his left hand in greeting his friends at Des Moines, thus protecting the right arm for the time being.

Mrs. W. F. Rothenburger is making good recovery from a recent operation at her home in Indianapolis. Mrs. J. A. Kirk, Louisville, Kentucky, was obliged to forego the convention at the last moment, on account of illness.

When Mr. and Mrs. H. C. Hobgood returned to Congo they left in this country their two older boys with Mr. and Mrs. E. R. Moon, who then lived in Indianapolis. The older boy is now with an uncle in Lexington, Kentucky, and the younger boy is with friends in Greensburg, Indiana.

We learn that the Peace Resolution as adopted at the Des Moines convention, has since been adopted by our state convention in Mississippi, and is under consideration by the woman's department of the Farmers' Bureau as they draw up a resolution on the same subject.

Mr. and Mrs. Harold E. Fey kept open house one evening recently for the headquarters family, honoring our new workers, Miss Dale Ellis of the home department, Miss Genevieve Brown of the missionary education department and Miss Lura Aspinwall, student director.

Without drawing a deep breath following the Des Moines convention, Miss Ellis and Miss Brown were launched immediately into one-day conventions. Miss Ellis will also visit some of the home missions institutions. Miss Aspinwall has already visited some of the colleges in the interest of her particular field.

We wish it were possible to make note of all the missionary societies which observed the 60th anniversary of woman's missionary work. Many used the service "A Time of Remembrance" which was used at Des Moines, using also the candle-lighting service.

The many friends of Mrs. Terry King (The Lady of the Books) were glad to welcome her at headquarters where she visited for several weeks. Before returning to California, where she is now literature secretary of the woman's missionary societies of Southern California, she will visit her son, Terry, and family in Lansing, Michigan.

For ten years Mrs. James H. Brewer served the Louisiana Christian Missionary Society, first as president, and from 1927 as general secretary, leading into more effective service from year to year. She leaves as a monument to her years of service a complete and comprehensive history of the woman's work in Louisiana. In addition to her labors as general secretary, Mrs. Brewer has found time to be a leader and accredited teacher in the elementary department of the church in Alexandria, where her husband is superintendent and where a high level of efficiency is maintained. She also conducts the junior church. Mrs. H. P. Forsyth of Pineville, Louisiana, succeeds Mrs. Brewer as general secretary.

When Mr. and Mrs. Emory Ross returned from Africa on furlough, Mr. Ross resigned his position as secretary of the Congo Protestant Council, while still retaining his missionary status with the United Society. He has been asked to write one of the missionary study books for the Missionary Education Movement for 1936, when the subject will be Africa.

As Miss Lela E. Taylor, vice-president of the United Society, presided at one of the sessions of the convention and performed the various other duties laid upon her, few knew that she was facing a major operation. We are glad to report that the operation was entirely successful and that she is now at her home.

And "speaking of operations," our indefatigable office manager, H. B. Holloway, decided that he must take time out for an operation for appendicitis, of which he had a chronic case. The operation was successful and he will be "on the job" in a short time.

Just as he was leaving for the Northwest for a series of one-day conventions, Alexander Paul received word that his son, Edgerton (Buster), was in a hospital in Cleveland suffering from a muscular affection of the eyes, caused by too close application to his studies in Oberlin College. After a season spent in a darkened room, the trouble has yielded to treatment and it is expected that nothing serious will ensue.

A wedding trip to Hawaii! Wouldn't that be interesting? Miss Lily Satow who was employed from 1929 to 1931 as young people's director in our Japanese Christian Church and Institute in Los Angeles, California, was married in June to

Donald Yoshiwara and they have gone to Maui, Puenene, Hawaii, to live. The lucky groom is a Y. M. C. A. worker and we hear that both Mr. and Mrs. Yoshiwara are busy in all kinds of Christian activities among their countrymen there.

Guy W. Sarvis, formerly missionary to China and recently professor in the school of religion, Vanderbilt University, is now teaching comparative religions at Southern Methodist University, Dallas, Texas.

J. Robert Sala, son of John P. Sala, Buffalo, New York, a member of the executive committee of the United Society, has just received his Ph.D. from the University of Chicago. He has been called to the chair of history in Lynchburg College, Lynchburg, Virginia.

On the eve of sailing for India W. B. Alexander decided to go to a hospital in Chicago for an operation and use the time spent on shipboard to recuperate. We are glad to know that the operation was successful. He is spending some time with his daughter Florence (Mrs. J. Edward Moseley) in Chicago, while Mrs. Alexander is in one-day conventions. They sail from New York December 13.

Miss Martha Bateman, missionary at home on furlough from Africa, is taking some courses in Chicago University this winter.

The Woman's Council of First Christian Church, Jackson, Mississippi, recently honored Mrs. Ella V. Hippie, one of the pioneers of the Christian church in Mississippi, on the occasion of her seventy-seventh birthday, and because of her devoted service to the kingdom through the years.

Donald A. McGavran of Jubbulpore, India, reports that a recent census in India shows that every month in the past ten years the Christian community has increased by 7,000 souls.

Recent visitors at headquarters have been Mrs. George Springer of India, home on furlough, and Miss Buena Stober on her way back to Africa.

Splendid reports regarding the one-day conventions are coming from every quarter. At a recent well-attended convention in Indianapolis, interest was very much augmented by the appearance of W. G. Menzies, Mrs. George Springer and Miss Edith Eberle, in the native Indian costumes.

We are in receipt of the first issue of *News Bulletin*, the organ of the National Council of Federated Church Women, interdenominational organization of church women. The president, Mrs. James T. Ferguson, Kansas City, Mrs. John P. Sala, Buffalo, Mrs. William F. Rothenburger, Indianapolis and Mrs. W. B. Clemmer, St. Louis, heads of important departments, belong to our fellowship.

## Jubilation in the Coke Fields



New church at Allison, Pennsylvania

**T**HIS place was bad enough before —what will it be now?" exclaimed a swarthy man on a Friday morning back in last December. He had just read the large, black headlines of the *Brownsville Telegraph*, "Allison Mission Burns!"

The small mission had won its place in the hearts of the mining families at Allison No. 2, in the coke fields of Pennsylvania. Many a fine time had been there, many a friend made, many a heart-to-heart talk with the missionaries, many a helping hand reached forth. It was a desolate Friday morning.

No one knew how the fire started. Church officials were inclined to believe it was started by incendiaries. Whatever the cause, the \$3,000 Allison church burned to the ground with a loss estimated at \$4,000. New hymnals and a library valued at \$500 burned.

In spite of this loss the sturdy membership carried on with its Bible school and communion service, meeting in homes on the following Sundays. And during the following week the one available building was rented—the local bowling alley and pool room. Not an auspicious beginning for the new year!

But plans went forward immediately for the erection of a new building, and in July the happy congregation took its place in the new but unfinished Allison Mission.

During the hard months of waiting the church bought a piano and fifty-six chairs. A communion table was given by one member of the church. A pulpit was made from the old organ case by another. A cupboard for books was built by two of the men. Forty-eight different men gave one or more days of labor in the erection of the building. Some of the days in which they labored were dangerously hot. A number of them worked several hours after the day's work in the mine. It has been a great period of cooperation among the Allison folk.

The first service in the new building was a prayer service. On a Wednesday evening before the building was nearly finished, a faithful group gathered, and sitting on benches improvised from timbers of construction voiced its feeling of gratitude for progress made and desire

for continuous guidance. "We would have this building ever stand as a house of prayer."

The new building was dedicated on September 9 by E. A. Cole of Washington, Pennsylvania. W. H. McKinney of Uniontown, Pennsylvania, A. F. Hanes of South Brownsville, Pennsylvania, E. E. Manley of Martinsburg, West Virginia, Ray G. Manley of Cardale, Pennsylvania and Grant K. Lewis, secretary of the home department of the United Society participated in the program. While there is much work ahead of the Allison people in further preparation of the grounds and securing of equipment, yet it was felt that the dedicatory service was the crowning event in their efforts to reestablish a church home.

*(Miss Ruth Boll is the missionary in charge of the Allison Mission, from whose correspondence the above is taken.)*

### Hail and Farewell

**I**N AN article published in WORLD CALL in June, Miss Lela E. Taylor, following attendance on a conference of Christian workers in Mexico City, outlined some of the results, in view of the refusal of the government of Mexico to recognize private schools.



Two of the three graduates of Colegio Morelos

Recognizing a continuing responsibility for the Christianization of Mexico through such channels of activity as may be open, and in the light of the needs of the national evangelical community, it was decided to close our Colegio Morelos in Aguascalientes and open in its stead the Centro Social Educativo Morelos. An organization has been formed with the pastor of the Aguascalientes church, Samuel Rocha, as secretary, which will serve to link the church very closely with the Center. Plans are under way for clubs, sports, English classes, etc., and in October a day nursery and kindergarten will be opened, also music classes, practical electricity, cooking, sewing, basketry. The program of classes will depend upon the demand of the public. The library of the school, consisting of about 2,000 volumes, which has been open for about four years, will be available to the public every day. Miss Ruth Leslie writes that "We have some very fine material for volunteer workers among the church people. Mr. Rocha is expecting to make a census of the city with the cooperation of the church and the Center, which will be a great help to both institutions to know the needs of the community. The possibilities for the Center are so many that it makes me wish we were double in number."

At the last graduation exercises of Colegio Morelos in which there were three graduates, G. B. Camargo, head of the religious education department of the evangelical churches in Mexico, delivered an address on the subject "The Teacher and the Problems of the Rural People."

### Flames of God's Kindling

We have watched the fire burning,  
We have felt its warming glow;  
We have seen the tiny flamelets  
As they into large flames grow.

They surge upward like a mighty  
Flock of winged birds have flown.  
Brave they are, like Knights in Ages;  
Who have, dauntless, met th' Un-  
known.

Now the flames are dying slowly.  
Naught we have with which to feed  
That great fire of Love and Service;  
Of which we all have daily need.

Christ holds out his hands in pleading.  
Do those scarred hands plead in vain?  
Can we fan the dying embers  
To serve our Fellow-man again?

Light the torch! Let's keep it burning!  
Purge the world of sin and dross!  
Can't you see, thru flames flung upward,  
Christ, Our Savior, on the Cross?

—MRS. KRING ALLEN.  
Boonville, Missouri.

### World Call Christmas Crusade

Special Rate till Dec. 31, 1934

**\$1.00 a Year**

# Missionary Organizations' Own Section

## For the Days Ahead

### A Three-Year Program for Missionary Organizations

October 22, 1934 to June 30, 1937

#### Seek and Ye Shall Find

##### Looking Upward

1. Claiming Spiritual Treasure
  - a. Bible Study
  - b. Prayer and Intercession
  - c. Devotional Books

##### Reaching Outward

2. Seeking Living Treasure
  - a. Enlistments
  - b. Younger People
  - c. Entire Church

##### Moving Forward

3. Sharing Love's Treasure
  - a. Through challenging programs
  - b. Through reading and study groups.
  - c. Through stewardship of life and substance.

## A Time of Remembrance

THE beautiful service prepared by Mrs. Effie Cunningham was used in a Vesper Service held at Des Moines, on October 21, at five o'clock. More than twelve hundred men and women filled Central Christian Church where the service was held and participated in the tribute paid to past leaders and the charge laid upon those of today.

At the same hour, many missionary organizations across the land were meeting in their churches to observe the same "Time of Remembrance" and use the same service. Word has come that groups of missionaries and nationals shared in this service at the same hour in China, Japan, Mexico, Argentina and India.

From the last named country a message came intended to be given at Des Moines but received too late for such announcement. It is printed here that all who read may know of this fellowship:

"India sends hearty congratulations on the celebration at Des Moines of the sixtieth anniversary of the beginning of our wonderful women's work. Your Indian churches will be celebrating this anniversary at five o'clock Sunday, October the 21st, with prayer and thanksgiving. Many churches are planning a special service early Monday morning which will coincide exactly with your anniversary date and hour in Des Moines. As you kneel in prayer there, we shall be lifting hearts of gratitude and praise here in India. May God abundantly bless the sacrifice of the heroic Christian women of America who have so greatly advanced the coming of the Kingdom of God in India.

"We shall be praying God to give every Christian gathered at Des Moines a vivid sense of the great unfinished task: a world in travail, hundreds of millions of women still bowing down to dead idols of wood and stone, 99 per cent of the women in India still illiterate, child marriage, despite the Sarda Act, still common, countless multitudes in agony without hope watching their loves ones slip away into the terrible dark, wonderful potentialities stunted and dwarfed without the vivifying Water of Life, nations living without Christ, and nations dying

without Christ. O Christian Women of America, on this sixtieth anniversary of the beginning of your work, may God open your eyes to the appalling need of the world; may you count your work not as finished, but only as well begun; and may the indwelling Spirit of God give you strength and consecration to continue steadfastly in your divine task of redemption, till this needy world becomes the Kingdom of our God and of his Christ."

#### To Broader Horizons

Beginning with the January, 1935, issue, "Missionary Organizations' Own Section" will be merged into a section with a broader emphasis, covering world-wide interests of special concern to Christian women. The page, which will appear under a new caption, will carry news and features having to do with the great current movements and problems with particular emphasis upon the contribution which the womanhood of the world is making and can make in connection with them.

The aim is that this page shall be a source of information, inspiration and challenge to our churchwomen as they seek to bring the impact of Christian ideals upon the many vital issues that are today aiding or obstructing the building of the Kingdom of God.

#### A Bargain in Books

BECAUSE Japan is the all-church mission study theme in the coming months we are especially happy that our Sales Literature Department is offering several fine books on Japan at half price and less, while they last.

*Young Hearts in Old Japan*, Madden, \$0.50.

Delightful, colorful sketches that will help us understand and appreciate the Japanese people and their lovely land.

*When the East Is in the West*, Madden, \$0.75.

True stories of Japanese people in California, picturing their longing of heart and soul.

*Where Day Dawns*, Madden, \$0.75.

*A Japanese Reader*, written especially for children but interesting to all. Stories, legends, poems, proverbs and other things we are always wanting.

*Chopsticks and Clogs*, Madden, \$0.50.

Stories for children and for those who love children, about some children of Japan.

*Highways and Byways in Japan*, Erickson, \$0.75.

A delightfully informal series of brief, graphic, storylike sketches revealing life in a city on Japan's Inland Sea.

*The Task in Japan*, Reischauer, \$0.75.

An enlightening study of the Christian movement in Japan and a résumé of the great religions of the East.

*The New Crisis in the Far East*, High, \$0.50.

An indispensable handbook, revealing the background story of this present crisis in simple, lively and readable fashion.

**THE SUPPLY OF THESE BOOKS IS LIMITED. ORDER EARLY IF YOU WANT THEM.**

#### Peace

Unless within my heart I hold  
Abiding peace,  
No league of Nations can succeed  
Nor will strife cease.

If I, myself, see every fault  
In kin or friend,  
The world may never see the day  
When wars will end.

—Eugenia T. Finn.

(Reprinted by permission from *The Independent Woman*—July 1934.)

# Programs for Adult Organizations

## For the Leader of the January Program

Topic: *The East at Home in the West*

THE January program marks the beginning of a new year but not a new study. It does not even, as has been customary with our programs in other years, mark the beginning of our foreign missions study. You will recall (and as leader you may wish to remind your society) that the first four months of this year (July-October, 1934) were given over to our Sixtieth Anniversary study and that we did not turn to the Home Missions theme, *Orientals in the United States*, until November. For that reason we are carrying that theme over into January. (See page 4 in your *Year Book of Programs* for the year's outline.) I think it especially fitting to have our program on the Japanese work in California immediately precede the five-month study of Japan. Thus we will link this work among Japanese in America more closely with the work in Japan, and learn, perhaps, not to draw lines between home and foreign missions.

I spoke of this being our first program in the new year. This program will for many societies be one of the earliest gatherings in the year. Let's make it especially good so that it will hold up to the high level of our Christmas-New Year festivities.

The theme is *The East at Home in the West*. And we want this program to do just what the general theme suggests, *Linking the East with the West*. As we see these Japanese people really at home in this country (many of them American born and reared), learn to know them better and therefore to appreciate them more, we will link the East with the West and be all set and ready for the Japan study beginning in February.

The devotional theme for the month was chosen and worked out by Miss Polly Dye, one of the workers at the Japanese Christian Institute. It is a lovely, lovely message. I hope every society uses it in preparation of heart and mind for the study hour.

Now let us have a look at the suggestions for presentation. (See page 14 in the *Year Book of Programs*.) Five features are suggested and for each one there is a leaflet in the Program Packet.

If your society does not have the Program Packet, this January set may be ordered from the United Christian Missionary Society, Missions Building, Indianapolis, Indiana. Price, ten cents.

1. *The Japanese Church at Home* is a delightful description of the Japanese Christian Institute. It will best be given as a monologue in informal style.

2. *The Japanese Church at Work* describes the activities of the Japanese Church in Los Angeles and also the work at San Bernardino and the United Jap-

anese Church at Berkeley. Three people might tell briefly the three stories of this leaflet.

3. *The Japanese at Home in the American Church* reveals yet another interesting type of work and fellowship. This should be given briefly as a talk.

4. *At Home With the Unouras* is not, as we had originally intended, a visit to the Unoura home, but is the story of Mr. Unoura, including an introduction to Mrs. Unoura, the two boys and the Unouras' charming, hospitable home.

5. *Over the Tea Cups* is a dramatization, a reunion of former and present American women workers at the Institute with Mrs. Unoura included. It is not difficult to present and gives a delightful glimpse into the work over the years.

In addition to these, see WORLD CALL for the following: November, 1934, *Richer Than a Lumber King*, by Ben E. Watson, and *The Japanese Christian Institute* by K. Unoura, with two pictures; December, 1934, *Where Contact Means Understanding*, by Leonora M. Vickland and *World Peace* by Mr. Hatanaka of Japan.

These articles will be a welcome feature in the meeting. You will want to use the pictures also.

A playlet, *The Church Seeks the Japanese-American Farmer*, is good, not difficult to present, and gives a clear picture of another type of work. This can be supplied free upon request. We also have among our free leaflets a limited supply of *Where We Have Shared*, a historic sketch of the work being studied, prepared for the November, 1934, program, and *From Across the Western Seas* used in the 1933 programs.

Your WORLD CALL for the past year or two will be helpful in supplying pictures, and a poster is always a welcome feature. If you are wanting material of a general nature, remember the June, 1934, *Missionary Review of the World*. Also the new study and reading books; *Orientals in American Life*; *Out of the Far East*; *Gold Mountain*; and *Mrs. Madden's When the East Is in the West*.

*Biography Set Series Two*, must not be forgotten. These sketches of Japanese and American workers are fine either as program or reading material. If you do not have the set, thirty cents will buy it.

What a varied and abundant amount of material from which to choose! Study it through carefully and build your program to suit your group. Guard against too long a program. Hold your speakers to time. Several features, short and to the point, are better than one or two long-drawn-out ones. And may we be spared from four or five of the long-drawn-out kind! Good luck to you as you plan your January program.

### The Fellowship Hour

There is a graciousness and charm about a well-arranged and attractive fellowship hour that is well worth while. We can ill afford to lose its value to our missionary gatherings. A cup of tea and a wafer or two, nicely served, lend a pleasing atmosphere to the meeting. Of course, if you have a luncheon meeting the fellowship feature is cared for there. Special music or a simple game helps.

I was wondering if it might be possible to use the playlet, *Over the Tea Cups*, in the fellowship period instead of the study hour and have tea served to all at the place it is served in the playlet. If waiters were ready it could be passed very quickly. The actors might pause for a few minutes while all are served and then continue at the point where they remark how good the tea is, and begin to drink.

### Program Packet

The Program Packet is issued semi-annually. If you ordered the year's supply last spring, you have received your new Packet. If your society did not have a standing order for the year, then this January-June, 1935 Packet may be secured for fifty cents from the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

### Japan

Watch for the January WORLD CALL and be sure to save it because you will need all the splendid material it contains for the five-month Japan study. The February number will continue this rich storehouse for articles, pictures, general information, and help. In fact, all numbers from January to June will have material invaluable to you in the study of Japan. But January will be the key number.

### Mistakes Will Happen

If you have read the new *Biography Set (Series Two)* which deals with *Japanese Leaders and Missionaries Who Have Served in Japan and the United States* you found a contradiction of statements concerning the church which did the first work among the Japanese in Los Angeles. B. F. Coulter, who opened his church to this work and employed Miss Calla J. Harrison for it, was pastor of the Broadway Christian Church. Leaflet Thirteen which carries the sketch concerning Miss Harrison should be corrected in this particular and we wish also to say that Miss Harrison's present address is 1141 Fourth Avenue, Honolulu, Territory of Hawaii.

"Our Japanese American Work," a new stereopticon lecture, is very pleasing and interesting and very much in demand. If you want it, put in your request early.

# Programs for Young People

## Circle

(For Young People, Ages 18-24)

1934-35: *Toward Understanding*

December Theme: *In What Way Does Our Church Share With the Japanese in the United States?*

Worship Theme: *Friendship.*

## Senior Triangle Club

(For Young People, Ages 15-17)

1934-35: *Oriental Highways.*

December Theme: *Highways of Goodwill.*

Worship Theme: *Friendship.*

## Intermediate Triangle Club

(For Boys and Girls, Ages 12-14)

1934-35: *Present-Day Pioneers Around the World.*

Jahuary Theme: *Disciples of Christ in India.*

Worship Theme: *Jesus Shared His Heavenly Father.*

## Circle and Triangle

**H**AVE you procured your new materials?

They are ready now and you should have them early in order to prepare for the next six-month study.

Some people are afraid of the pronunciation of foreign names and hesitate to pronounce them. In each program packet we have put a guide to pronunciation. Once you have seen how easily Japanese names are pronounced, you will look forward to new "words" to conquer.

Included, too, is a leaflet entitled *What I Should Know About Japan*. It was prepared by Mrs. T. A. Young and is most informative and inclusive. Because we have this leaflet and because each month's program is very full of detail and information, we have not prepared a *Fact-finder's File*. However, we will utilize this column to provide interesting facts and up-to-date information. Please consult it each month.

For each month we are providing a leaflet on *Decorations and Recreation*. We heartily recommend its use. By carrying the atmosphere of Japan into each meeting much may be done to stimulate interest and a real appreciation of Japan.

If any costuming is done, please try to follow instructions. Most Japanese men wear Western clothes, so that no special costume is needed. Many Japanese young women (including practically all school girls) wear Western clothes, so that it is not incongruous to have all the players in a dramatization in Western clothes. But please do not use pajamas—they are not Japanese.

The new study book is *Typhoon Days in Japan* by Spencer. It is splendid and presents a clear picture of the problems and perplexities that confront Japanese young people. The last chapter in it is written by Mr. Kawashiri who is in sympathetic, close touch with young people. His interpretation is very worth while.

In addition, may I call your attention to two other books? *Japan and Her People*, by Hughes, is written in a simple manner and at the same time gives a helpful introduction to the subject as stated in the title. *Japanese Here and There*, by Forsyth and Moran, is a book for Juniors but gives many interesting suggestions for Japanese decorations and parties and projects. Leaders of older groups

will find in it many suggestions that they can adapt.

### For Circle Leaders

The program this month is planned to give us a background for our study. In order to understand Japan, we must understand a little of her history. The leaflets are designed to do that. Please see that they are in the hands of the participants in time that ample preparation may be made. These leaflets are *source material* and should not be presented *en toto*. The dramatization presents the mythological origin of Japan in an interesting way. By all means try to use it as prepared but if for any reason it cannot be given, please use the content thereof. It is important that we have this information as a background.

### For Triangle Leaders

The planning of your trip to Japan should be carried out much as outlined in the leaflets. If the trip begins with enthusiasm and ardor the whole six-month study will be attractive. One leaflet calls for the making of a "folder." This can be done by using pictures and should be assigned to a committee several weeks before the meeting. Tickets and passports may be issued. Invitations written on boats would be appropriate and the program might be written on a menu card. If someone in the group can print in oriental style by all means have the invitations or program printed thus.

Let us enter this study of Japan with open minds. Let us learn of her through those who understand and love her and while seeing the present influence of Christian lives there, get a vision of what Christ can do through and for Japan.

Japanese pastors, school teachers, student young people, older Christians and missionaries gave time gladly to the preparation of the leaflets in both the Circle and Triangle *Program Packets*. Thus we have the very finest possible materials and it remains only for us to make the best use of it.

### The National Anthem of Japan

May our gracious Emperor reign  
A thousand—yea—ten thousand years.  
Till e'en small pebbles, rocks become  
And all with moss are covered some.

**B**EGINNING with January we are to visit, one after another, all the foreign countries where we are doing missionary work. Having had in the December meeting a brief glimpse of the very first work done by our church outside the United States in the neighboring island of Jamaica, which has now become almost entirely self-supporting, we devote our January meeting to a study of the pioneers, past and present, in India.

Look in the missionary library of your church for all available books on India and see how many of your Intermediates will agree to read one before your January meeting. *Goal and Star of India* will be especially interesting.

Also try to find in the missionary library a copy of the *India Supplement* which was published along with the December, 1930, WORLD CALL. There you will find a fine map of India on which are located all the places where the Disciples of Christ have worked and the work that is now being maintained. It also contains many pictures of the missionaries and stories and poems you may want to use. If you cannot find this *India Supplement* borrow from your pastor his *Survey of Service* and use the section on India for the map and other material.

September, 1933, WORLD CALL carried a beautiful picture of Miss Mary Graybiel, one of the pioneers about whom we have a story for our program. You will want to find this picture, mount it and bring it into your meeting along with as many more as you can find. If you have access to back issues of WORLD CALL for clipping you will want to take out all the pictures you can find of our work and workers there for posters. Be sure to save the magazines for clipping for other countries later.

*Trails of Discovery with Comrades in India* which was prepared a few years ago for Intermediate Triangle study may be in your workers' library. If so you will find there several brief dramatizations from which to choose. There are also biographies of Carey and Judson, the great missionary pioneers to India, of several of our own pioneers in that field, and of great Indian Christians including Sundhar Singh, Pundita Ramabai and Narayan Tillak.

At your January meeting you will want to suggest a list of books to be read by your group on Japan. There is an unusually fine lot of new books this year and it will be helpful to have as many read as possible.

# Devotional Study of Missionary Societies

Theme for the Year: "Moments with the Master"

JANUARY

*The Imperishable Miracle—Love!*

(*Kagawa*)

*Call to Worship:* Refrain to *Adeste Fideles* played softly twice, the audience joining in and singing the second time—“*O come let us adore him.*”

*Hymn:* *In Christ There Is No East or West or Joy to the World or As With Gladness Men of Old* (or one stanza of each).

*Scripture:* Romans 8:35; 1 John 4:7-21.

*Prayer:*

As Wise-men of old came humbly to worship, bringing their precious gifts so another from the East has come with radiant face bringing us treasures in Christian understanding. Himself an Oriental also, Toyohiko Kagawa is able to share his understanding of Jesus' way of thought and life with us of the Occident. At the same time he sounds a brotherly warning—“We must not build boundaries in the world of the soul. The soul transcends national boundaries: it takes no note of color or of race. The soul is an internationalist.”

Through his quiet hour as he daily listens to the Father, Kagawa San has given us another “Love chapter.” Let us join him in this meditation:

“Love knows all things. Love knows sorrow. Love knows laughter. Love knows endurance. Love knows action. Love knows hunger. Love knows growth. Love knows adventure. Love knows reverence. Love knows pride. Love knows magnanimity. For this reason love approaches omniscience. Love contentedly suffers hardship. Love works miracles. Love is effervescent. Love saturates. Love fuses. Love embraces. Until love germinates in the soul it is impossible to understand the love of God. Love wells up from within. In proportion as there is love within us, in that measure will love get near to God. Love is the final reality. This is my philosophy, my science, my religion.”

Such love is infectious, many are joining him in sharing this love. Mrs. Yamane, our friend and interpreter among the kindergarten families for several years, was needed in her homeland to care for her aged father so she returned to Japan with her little family. Word comes that she is giving her whole time going about from home to home in the city of her girlhood sharing the love of Jesus. Other of our church families have been called back to the homeland of the parents and we know their homes will be radiation centers of Christian love. These are a challenge to us as we remain here to more truly share with our neighbors, those neighbors who have come across the sea to live next door to us. There are young home-makers who hunger and long for the old asso-

ciations with American friends which were theirs in their public school days as they grew up together in our cities. Someone has forgotten to continue to share. There are those who instinctively feel the cheapness and tawdriness of homes depicted by movies and who strongly desire to know the finest of American home life and pattern theirs in like manner—yet they never have an opportunity to be in American homes or know one as a friend might.

New Year's in a Japanese home is a time of great significance. All old debts are paid, houses cleaned, clothing refreshed, special food prepared, everyone tirelessly working to the last minute, then a ceremonial bath is taken and the family goes to worship before starting to make friendly calls. As the Japanese, in making homes with us, try to understand our customs and adopt them into their lives, may we not also find our lives enriched by incorporating some of this beautiful custom into our spirits? May we too take a cleansing spiritual bath to remove thoughtlessness, carelessness and indifference and in the spirit of worship put on a warm pulsing garment of love that shall set our feet in paths of friendly adventure.

Ah, the early morn is breaking—the sky-lark tells us of the dawn, The third aurora is drawing near, Leaving behind the age of the machine. The Day for worshiping the God of the Universe  
In the great Tabernacle not made with hands, has come!

Here all class hatred is done away And the color of people's skin is forgotten.

The destitute, the unsightly, the deformed, the spiritually dead, All await the time when they, too, may worship the same God of love. The God who reveals himself to the least of these,

Conceals life in a lump of clay And causes the weeds in the fields  
TO SING WITH JOY THE SONG OF NEW LIFE!

—TOYOHICO KAGAWA.

*Solo—Are You Able?  
Silent Prayer.*

POLLY DYE.

NOTE: Miss Polly Dye who has prepared this lovely devotional service is one of the workers at the Japanese Christian Institute at Los Angeles, California. She is doing a very effective work there, her special responsibility being the kindergarten, though her activities are by no means limited to that phase of the work. She is the daughter of Dr. and Mrs. Royal J. Dye and is the “pioneer baby” of our Mission in Africa, having been born in Bolenge on the Congo.

## Echoes From Everywhere

### Increased Enrollment In Kindergarten

Our kindergarten and language school started on September 11. In kindergarten we have twenty-two children enrolled including six new ones. The language school has an increased enrollment, too. The first Sunday at the close of the vacation season was a very unusual one both for the young people and the adults. The Sunday school had a very good attendance, with a good many new pupils. The adult service conducted by our layman, in my absence, was well attended. The vesper by the young people was attended by sixty. There were a good many who came for the first time to worship with us, mostly girls from Imperial Valley attending schools in Los Angeles.

K. UNOURA.

*Japanese Christian Church  
Los Angeles, California.*

### Healing the Sick

I should like for you to have a glimpse of the stream of sick and lame which comes daily to the hospital where Dr. William Davis performs an average of one major operation a day, besides giving numberless minor treatments. He is constantly handicapped by lack of medicines and inadequate equipment, but we are grateful that it has been possible

to do such efficient hospital work, thanks to you who have remembered to send aid to Lotumbe. I know you would be interested in the baby clinic work which our nurse, Mrs. D. L. Watts, carries on so devotedly. There are many babies who owe to her the credit for saving their lives, when otherwise they would have starved.

VESTA McCUNE.

*Lotumbe, Africa.*

### Definite Program For Young Folks at Boulder

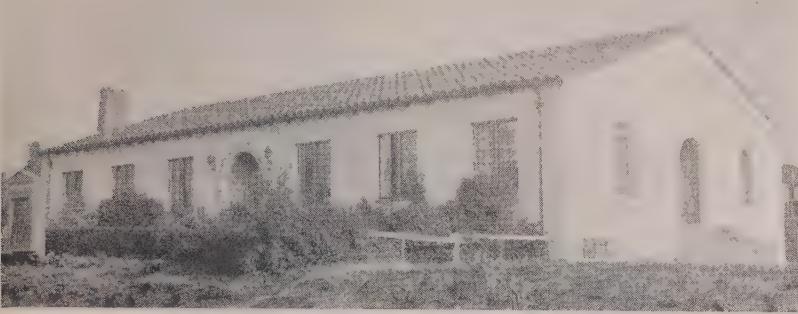
Our second daily vacation Bible school for primary department children had an enrollment of about 100 with an average of about ninety for the two weeks of the school.

For the junior folks we are trying an experiment, so far as we are concerned. We are putting on a one-day-a-week “story hour.” Every Tuesday afternoon from two to four we have the Juniors. First we have a dignified worship period of about twenty minutes. This is followed by a music period of a half hour with an expert leader. This means memory hymns and a good anthem to be learned, etc. This holds the attention of everyone for more than a half hour. The closing part is the moving picture “The Life of Christ.” I had the first reel last Tuesday and there has been such a fine

response that I am experimenting by putting it on again for the coming Sunday evening at the church hour.

This week I am taking some of my "Friendly Indians" on their annual week of camping into the mountains about seventy miles from here.

THOMAS E. STEVENSON.  
Boulder City, Nevada.



Japanese Union Church, Berkeley, California

Nobundo Oda was active in building this church and congregation and has served as pastor for several years. He has recently returned to Japan to become president of our Boys' School in Takinogawa. Before coming to America Mr. Oda was a valued pastor in the Akita district.

#### Japanese Young People Take to Conferences

The third Bay Region Sectional Conference of the Young People's Christian Conference of Northern California was held in Oakland and San Francisco. The delegates from nine Japanese churches, 322 of them, returned home with inspiration and new spiritual power. These conferences have done wonderful work for the second-generation Japanese of California. Several have dedicated themselves for full-time Christian service, leadership has been developed and a clean community atmosphere brought about.

The conferences are interdenominational and directed by the young people themselves, although the Young People's Department of the Japanese Church Federation of Northern California acts as sponsor and adviser.

NOBUNDO ODA.

Tokyo, Japan.

#### Largest Enrollment In History

Livingston Academy opened on August 20 with the largest enrollment in its history, 305. Of this number, forty-three are seniors. Four new teachers are on the faculty.

MRS. R. B. HURT.

Livingston, Tennessee.

#### Schools Taught By Natives

Our primary school at Lotumbe is taught entirely by native teachers under the supervision of one white person. This person does not spend all of his time in the schoolroom and school goes on just the same whether he is there or not. His chief business is to select and instruct teachers and to test pupils who are ready for advancement. We have an individual promotion system which

might not be good anywhere else but certainly seems ideal for Congo. Every pupil knows that as soon as he has accomplished his work in a certain class he will be permitted to go on whether any of his friends are ready for promotion or not. An exceptionally diligent pupil might finish the entire primary course in a year, though the average

villages to attend the station school for boys. Formerly we sent student teachers to these nearby villages where they had school each morning, but they were unable to give them as much training as we are giving in the station schools. Some of the boys walk several miles each day to school and they have been quite regular in attendance. The enrollment in the boys' school at present is 100.

GERTRUDE SHOEMAKER.  
Mondombe, Africa.

#### Provincial Examinations In Luchowfu, China

The Luchowfu San Ruh Christian Girls' School had fourteen junior high graduates and five senior high to take the provincial examinations this year.

#### Additions at Livingston

Walter M. White of Memphis, Tennessee, held a wonderful meeting for us. For twelve days the people of this community heard inspired preaching and deeply appreciated it. Brother White's lovable personality won a place in the hearts of our people and all are already begging for another visit from him next year. We had seven additions—all by baptism—seven fine young men and women who will be of great value to our community.

MRS. R. B. HURT.  
Livingston, Tennessee.

#### Church Has Church-Wide Program

Our work is doing fine. The church and all departments have raised some money for missions, but I do not have report as to amount. The Bible school is planning a program on Thanksgiving Sunday, after which its report will be sent to headquarters. The Christian Endeavor will also report. The Building Fund committee reported \$43.00, Sunday, October 14. We have a fine program and the majority have pledged to stay with it. We want to observe Loyalty Month in November as requested by the National Convention.

A. L. MARTIN.

Rockford, Illinois.

#### Mexican Mission Crowded

We have so many children this year that we have not room or chairs for them. We need not have worried that we might not have so many. Our opportunities are great. Naturally we are busier than ever.

MRS. LOTTIE ROBERTS CORNELIUS.  
Mexican Mission, San Antonio.

#### Fourth Commencement At Bolenge

Congo Christian Institute, Bolenge, Africa, has just had its fourth commencement, at which there were fifteen graduates, distributed as follows: Bolenge, 3; Coquilhatville, 1; Lotumbe, 5; Monieka, 2; Wema, 2; Mondombe, 2. Two members of the class continue in school, one to take training in religious education and the other one may go to Kimpese.

HERBERT SMITH.  
Bolenge, Africa.

#### Hidden Answers

1. How many benevolent homes does the National Benevolent Association support?
2. What enterprises have been started in China?
3. What amusing incident occurred in an Indian woman's meeting?
4. Who is the new worker in home missions?
5. Who was Roy L. Brown?
6. Who is Dr. Shao?
7. Who is the new president of William Woods College?
8. How many pages of printed matter did WORLD CALL distribute last year?

# Executive Committee and Board of Managers for 1934-1935

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## Board of Managers

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**World Call**  
**Christmas Crusade**  
Special Rate till Dec. 31, 1934  
**\$1.00 a Year**

## From Hiram College

THE annual Founders' Day celebration at Hiram College occurred November 14. The speaker was David W. Teachout, president of the Y. W. C. A. in Cleveland and a trustee of Hiram College. The Teachout name has been long identified with Hiram. Not only are both Mr. Teachout and his wife graduates of the college, but his father, Albert R. Teachout, and his grandfather, Abram Teachout, served as trustees. The Teachout Memorial Library was the gift of Abram Teachout.

A concert was given by James Paul Kennedy, pianist and composer, who has joined the department of music at Hiram this year. Orchestra transcriptions were played on a second piano by Mrs. Harold Davis who is familiar to Hiram audiences.

A new type of choral ritual has been developed for chapel services at Hiram College by George Russell Howerton, head of the department of music.

Fred W. Helfer, pastor of the Hiram church, has been supplied with a student assistant from Hiram College, made possible by the FERA appropriation given to the college.

Advance announcement of the Christmas Vespers Service at Hiram College on December 16 contains the information that the A Cappella Choir, which has been developed to a high point of musical excellence by George R. Howerton, director, will give a special program.

Among the students enrolled are Bessie Eicher of Wayland, Ohio, and Miriam Long of Dayton, both the daughters of ministers, and Frank Reeder of Lisbon who plans to enter the ministry.

Hiram points with very particular pride to her sons and daughters now studying in the leading theological schools. At the Yale Divinity School are Russell Brown of Youngstown, Hiram '32; Gerould Goldner, also '32, the son of Dr. Jacob Goldner of Cleveland, and William Reed of Delta, Ohio, Hiram '34. Murray Hunter from Scotland, who had a B. D. degree from Union Theological Seminary following his graduation from Hiram in 1923, enrolled in Yale Divinity School in 1933-34 for further work.

At the Divinity School of the University of Chicago are John W. Frye, Hiram '24, of Saginaw, Michigan; Edith Saum, Hiram '31, and Mrs. Joseph Edward Mosley (Florence Alexander). The latter two hope to go to the missionary field as soon as opportunity offers. Helen Waters, who graduated from Hiram in 1933, is doing brilliant work at the University of Chicago. She is in psychiatric social work at Bob Roberts Hospital in Chicago on a full fellowship.

David Llewellyn Evans, Hiram '32, is at Union Theological Seminary, and Isaac Henderson of the same class, who came from the Island of Jamaica, is studying at Hartford Theological Seminary in preparation for service among the people of his native island.

\*Elected to fill unexpired term; eligible for reelection.

# Helps for Leaders of Children's Groups

## New Children's Special

**I**N THE next six months the whole church will be studying Japan. In harmony with this general theme the Children's Special object of giving will be the educational work of our mission in Japan and the new *Children's Special Packet* will be on Japan and built around that theme. It will be ready by the middle of December so that leaders may have plenty of time to plan for its use beginning with the first of January if they so desire. Send ten cents to cover the cost of postage to the Missionary Education Department of the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

## Books for Christmas Gifts

**M**ISSIONARY-MINDED leaders of Children's Groups often find or even make an opportunity to present both to boys and girls and to their parents a list of missionary reading books that make good Christmas gifts. We suggest the following:

### For Primary Children—

*Little Kin Chan* by Bertha Converse  
*Mitsu, A Little Girl of Japan* by Barnard and Jacobs  
*Picture Tales from the Japanese* by Sugimoto  
*With Taro and Hana in Japan* by Sugimoto and Austin  
*Japanese Holiday Picture Tales* by Sugimoto  
*The World in a Barn* by Chandler  
*Windows into Alaska* by Chandler  
*Friends in Nippon* by McConnell  
*The Blue Friendly Book* by Entwistle  
*Missionary Stories for Primary Children* by Margaret Applegarth

### For Junior Children—

*Rainbow Bridge* by Means  
*Friends in Nippon* by McConnell  
*Japanese Fairy Tales* by Ozaki  
*The Japanese Twins* by Perkins  
*Where Day Dawns* by Madden  
*A Japanese Grandmother* by Lippard  
*The World in a Barn* by Chandler  
*Where Day Dawns* by Madden  
*The Pedlar's Pack* (poems) Garlick

All of these with many more, may be purchased from the Sales Literature Department of the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

## Program Helps for Junior Leaders

Material for the first Sunday in December was in the November 4th issue of *Junior World*, King's Builders section and in the last issue of *WORLD CALL*.

## December 9—Friends With All the World

There are a number of Bible verses about being friends that may be used in connection with John 3:16 which challenges us to world friendships. This might be a good time to see how many kindred verses the boys and girls can recite from memory.

The story, "Dorothy's Christmas Party" in the December 2nd issue of *Junior World* may be used as the basis of a discussion on how we can find and make opportunities for being friendly with those of other nationalities. The description of "The Friendly House" in the same issue, showing what has been done to befriend foreign students in Chicago University, will also fit in with our theme. You will want to give the boys and girls a chance to suggest ways in which they can show their friendliness toward those of other races.

The song "Friends With All the World" in the World Friendship unit of the Bethany Graded Lessons for Juniors (Christian Board of Publication, St. Louis, Mo.) may be used as the theme song. We may want to make greeting cards or gifts at this time to prove our friendliness.

## December 16—How Can We Share Christmas With Others?

At this time of year we are thinking of ways in which we can share with others. Besides the Bible verse suggested as a text, 1 John 3:17, 18 there are many others that you and the group will want to add. The boys and girls might be permitted to select songs for the meeting that they think are appropriate to this theme.

"Christmas in Mission Lands" which is also in the December 2nd issue of *Junior World* can be made the beginning of all kinds of plans for your group. After it has been reviewed for the benefit of those who have not read it the discussion may turn to how we can share in a similar manner. This will lead to a variety of activities if you have materials ready. However, if your group are in a community where they cannot go out and share first hand they will need to think out some way of carrying out their desires.

Your group of Juniors may not have thought that they can also share Christmas with others by taking an active part in preparation for the Christmas program of the church. Or they might decide to have their department Christmas party turned into a party for others in which they will do the work of preparation and serve their guests.

## December 23—Songs and Poems about Christmas

Christmas Carols, poems and legends may make up the greater part of this meeting. In the public library will be found several books of Poems for Special Occasions from which you may choose

those suited to your group. The current magazines often have lovely Christmas poems especially children's magazines and those for leaders and teachers. Each child might be asked a week previously to bring in a poem or story and the leader can best bring the new song.

One of the best collections of Christmas stories is to be found in the book called *This Way to Christmas* by Miss Sawyer.

Perhaps your group will want to work out their own dramatization of the Christmas story, using Luke 2:8-14 and Matthew 2:1-12 and present it at this meeting. Or they may decide to pantomime in costume either the song "Silent Night, Holy Night" or "The First Noel."

## December 30—How Can I Make Next Year Better Than Last?

1 Corinthians 15:58 is the Bible Reading suggested for the use in developing this theme. One way will be to use the blackboard having the group suggest their faults of this year that they want to give up and the new and better habits they hope to form.

Suggest that each one try to remember what he was interested in and doing the last of December of the previous year to see if there is not an improvement. Since we live in a threefold world of home, school and church we must be sure that our summary of the past and our plans for the future include all three realms.

After a discussion in which all have taken part it might be well to have each one write down on a slip of paper one thing he plans to do that will be better than last year. These slips may be folded and placed in a box to be kept by the leader or may be taken home by the individuals who have written them. The worship service should be planned to challenge each one to do his best.

## January 6—God's Wonder Book: What It Tells About Obedience

It might be effective to begin this meeting with a story about an auto accident that cost a life because somebody did not obey traffic signals; and a story about a boy or girl who got into serious trouble at school because he or she did not obey the teacher; and a child who forms bad habits that result in harm to himself and others because he does not obey his parents; and a story of someone who causes suffering to himself and others because he does not obey God's laws.

It will be interesting for each child to look up and read a Bible verse assigned by the leader that states one of God's laws or that says something about obedience. You might like to assign only those verses which had a command with a promise attached and among these be sure to include the Beatitudes and the summarizing of the Ten Commandments by Jesus in Matthew 22:36-38. Also use Matthew 21:28-32.

## Book Chat

(Continued from page 22.)

a definite citation. He speaks of a play by "one of our leading dramatists" without naming the play or the dramatist. He quotes from "a profound thinker" without naming the thinker or citing the quotation. As there are dozens of these illustrations this constitutes quite a defect in a book of this kind.

I have noted the following books actually in use by young people for the preparation of discussions: *The Short Bible* by Goodspeed and Smith, *Methods of Private Religious Living* by Weiman, *Twelve Tests of Character* and *As I See Religion* by Fosdick, *What May I Believe?* by Soper, *What We Live By* by Dimnet, *Living Creatively* by Page, and *Character Bad* by Kenneth Irving Brown.

**THE DOCTOR DECIDES**, By Fred Eastman, Samuel French, New York. \$0.35.

In the Southern mountains a young medical missionary must decide whether to remain in spite of difficulties and sacrifices, or whether to return to a city where a profitable practice is possible. A cantankerous deacon, failing financial support, and the decision of his sweetheart to marry him only if he returns to the city oppose his staying. Increasing human need calls so strongly for him to stay, however, that he can't do otherwise. The appeal of the opportunities for service in the mountains wins his sweetheart also.

This one-act play can be produced in thirty minutes by a cast of three men and three women. There is a \$5.00 royalty. The setting and lighting are rather difficult.

This new play of Professor Eastman's demonstrates not only his ability to write good drama but also his keen insight into problems which Christians in America must face. The dialogue is good and there is a real picture of a struggle that most missionaries are facing today. It is about the best short play of this struggle available.

JOSEPH EDWARD MOSELEY.

Chicago.

**THE GREAT AMERICAN REVIVAL**, By Arthur B. Strickland. Standard Press, Cincinnati. Price, \$1.50.

In this study Dr. Strickland examines in some detail the background of historic revivals, the nature of opposition they met, their character, and offers testimony as to their redemptive merits. In the last chapter he deals with the conditions of our present situation which make a revival necessary, which he deems to be our growing paganism, the new militancy of infidelity, and the world menace of Marxian materialism. It is only fair to say that this work deals almost exclusively with the point of view which is enthusiastically committed to the revival method. There are many thoughtful Christian leaders who sincerely believe that the evangelical revival did much to sidetrack the church from its program of social redemption and

who would deplore a recurrence of the same type of revivalism. All would share the fundamental presupposition of the argument that our American life needs a genuine spiritual awakening.

—C. E. LEMMON.

**PRAYERS FOR SERVICES**, Compiled and Edited by Morgan Phelps Noyes. Charles Scribner's Sons, New York, \$2.50.

This book used constantly by leaders of worship services will keep them from resorting to hackneyed and meaningless expressions that creep into many extemporeaneous prayers. The material has been carefully gathered from ancient and modern sources. Several indexes make the prayers quickly accessible. There are prayers of invocation, petition, confession, intercession, thanksgiving and for practically every occasion. This book will enrich your services of worship.

—JOSEPH EDWARD MOSELEY.

**INSIGHTS INTO MODERN HINDUISM**, By Hervey Dewitt Griswold, 1934. pp. 288. Henry Holt & Co., 1 Park Ave., New York City, \$2.50.

A distinguished missionary and scholar with over thirty years' residence in India has in these Schermerhorn Lectures given many illuminating insights into modern Hinduism.

The first two chapters analyze that jumble of ideas known as Hinduism and show some of the influences that have brought it into being. In chapter three the rival philosophies of Shankara and Ramanuja are set up as a background against which in the remainder of the book Griswold causes the religious leaders of Hinduism during the last century to pass in review. The point of view of each leader is given together with brief biographical sketches.

The tolerance and catholicity of Hinduism is counterbalanced by the life and teachings of the "protestants." Some of these are pro-Christian, some anti-Christian, others influenced by Jainism, and still others by Islam. Examples are given of where Christians have sought Hindu forms for expressing their religion. In addition to the household names of Gandhi and Tagore are to be found those of Sadhu Sundar Singh, Vivekananda, Rama-krishna, Krishnamurti, John N. Hyde and many others. —WALTER A. HEARN.

**DEEDS OF DARING**, by Archer Wallace. Harper and Brothers, New York, 1934. \$1.00.

Here is an adventure book with a purpose. Written for boys of from eight to thirteen years of age, it selects incidents from the thrilling lives of great pioneers of Christian missions and sets them forth in such a way that any normal lad will be fascinated. This reviewer finds in it the answer to the Christmas gift question for a certain very active and imaginative lad he knows. The author is one of those rare people who know how to write for boys, and he writes concerning the most worth-while adventure in the world.

**SADHU SUNDAR SINGH**, by C. F. Andrews. Harper and Brothers, New York, 1934. \$2.00.

Here is the story of one modern saint written by another who equally qualifies through insight and complete devotion for that high name. Sadhu Sundar Singh, after a life of singular consecration and beauty, walked out into the unfathomable silences of Tibet in 1929. Although the question as to whether he yet lives is discussed throughout the Christian communities of India and the world, Dr. Andrews who knew him as well as anybody, believes that he lost his life in his effort to carry his witness of Christ to that inaccessible land. In this book the light which glowed in Singh's spirit is reflected without loss of power or healing warmth by a lifelong friend. This biography makes whole chapters of the Scriptures glow with the mystic illumination which from that day till this has lighted souls who go the whole way of the Galilean. It reveals what marvelous possibilities the future holds for the Christian world which gave Christian missions to the Orient, and now receives double for all its sacrifice through such lives as Singh and Kagawa.

**CHRISTMAS**—An American Annual of Christmas Literature and Art. Augsburg Publishing House, 425 South 4th Street, Minneapolis, Minn. 48 pp. 10½ x 14 in. \$1.00.

*Christmas* is an annual publication which presents the story of the greatest season of the Christian year in story, poetry and art. Beautifully printed in lovely color, it contains large full-page reproductions of Christmas paintings, photographic studies of Palestine, stained windows with Nativity messages. It makes a most attractive and unusual gift for those who wish Christmas to carry a spiritual gift to beloved friends.

—**WAYS OF PRAYING**, by Muriel Lester. Cokesbury Press, Nashville, Tennessee. \$ .35.

*Ways of Praying*. Seven chapters planned to help anyone live better a life of prayer—pointing out that it is not long periods of quiet and leisure that are the great necessity. Rather, it is a habit, a humble spirit, a disciplined mind, a sense of order, self-control, and intelligent association of ideas. The author is a noted British religious leader and social worker.

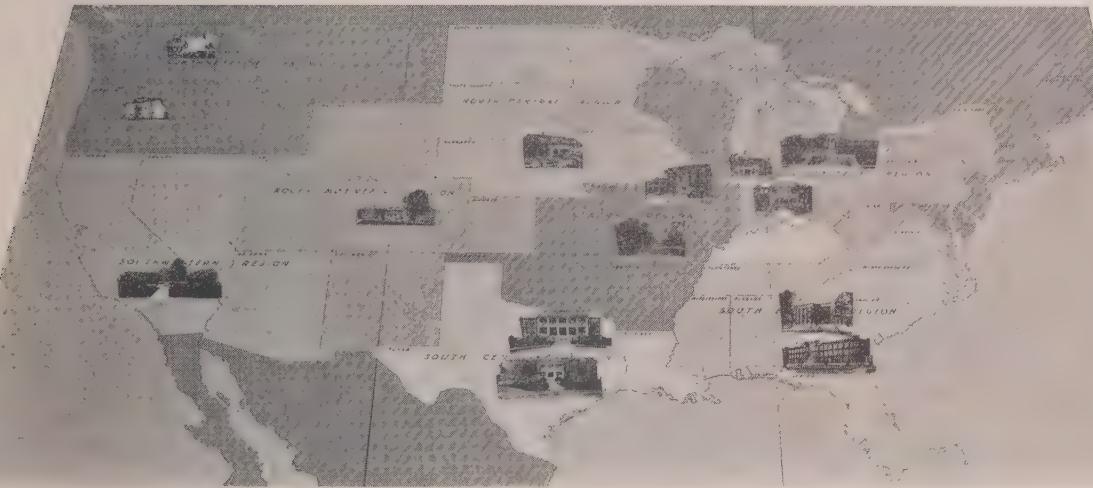
**THE BOOK OF DAILY DEVOTIONS**, Cokesbury Press, Nashville, Tennessee. Price, \$1.50.

This splendid book of general family devotions has recently passed into another edition. It is easy to understand why a manual of devotions so thoughtfully prepared and so competently printed would be in great demand. The book contains a splendid collection of prayers, Scripture readings and verse appropriate for the development of the mystic mood.

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3,000 schools should, on this anniversary of the birth of our Lord, give to Him, in the way He accounts it as given to Himself (Matt. 25), at least the regular offering of the school on Sunday, December 23.

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on behalf of these fatherless and motherless little children;

#### **We Appeal to You**

on behalf of the aged men and women in our Churches who have only the Almshouse to look to if the Church denies them shelter and care;

#### **We Appeal to You**

in the name of the Christ, who blessed little children and said, "Of such is the Kingdom of Heaven"; and in the name of the Father, who said, "I will be with him in old age."

**WHAT AN APPEAL!**—Not ours alone, but the Lord's. How can you resist it? Will you not answer it, Sunday, December 23, and forward your offering either to one of our Benevolent Homes, or to

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## World Call Christmas Crusade

Special Rate till Dec. 31, 1934

**\$1.00 a Year**

## In the Midst of the College Year

(Continued from page 32.)

ber of students preparing for full-time religious work that the school has ever had.

D. Wright Lunsford, who was graduated last year, was ordained at Central Christian Church at an impressive service on September 28. He will serve the churches at Crane and Golden City quarter time and at Aldrich one-half time during the coming year and is planning for graduate work next year.

### Eureka College Eureka, Illinois

There was much rejoicing in Eureka on October 10 when the corner stone of the new church was laid. Two years ago last March the Eureka Christian Church was destroyed by fire. Since that time the church has been using the college chapel for its services. The new church is now well under way, and all are looking forward to the time when once again the church may be housed in its own worship building.

October 19-21 was home-coming on the Eureka Campus. The festivities began with the home-coming play on Friday evening. This year the play was a melodrama, "The Dead Sister's Secret."

On Sunday morning the home-coming sermon was delivered by B. H. Cleaver, pastor of the Christian Church.

There were many graduates, former students, parents and other friends of the college on the campus for the week-end.

The speaker in convocation October 16 was Ronald Reagan, a member of the class of 1932, now connected with the broadcasting station WOC—WHO, Des Moines, Iowa. Ronald gave the students a little inside information as to how programs are given to the public, especially the ticker-broadcast of the sports.

The Eureka dinner at the convention at Des Moines was well attended. About one hundred fifty Eurekans came out for this fellowship.

Eureka College welcomed Dr. and Mrs. Cheverton to the campus on October 23. Dr. Cheverton spoke at chapel, and he and Mrs. Cheverton were honored guests at a reception in Lida's Wood at four o'clock in the afternoon.

Dr. Frank D. Slutz of Dayton, Ohio, was the speaker at convocation on October 25. Dr. Slutz spoke to the students last year, and was heartily welcomed on his return visit this year.

### Phillips University Enid, Oklahoma

A successful one-day convention was held recently by the U. C. M. S. representatives at the Central Christian Church of Enid, Oklahoma.

Fifty-eight Phillips University folk attended the Phillips Banquet at the general convention held in Des Moines. These were nearly all alumni, representing eight states.

Dr. L. R. Scarborough, president of the Southwestern Baptist Theological Semi-

nary, is among those who have recently given addresses at Phillips University.

President I. N. McCash attended the meeting of the executive committee of the North Central Association of Colleges and Secondary Schools, held in Chicago recently. President McCash is the only member of the committee from Oklahoma.

Dr. Franko Goldman of New York City, who has acted as judge at the two meetings of the Tri-State Festival sponsored by Phillips University, has written a letter accepting the appointment as judge for the next festival to be held at Enid in April. This band festival was attended last year by thirty-five hundred musicians. This coming year it is expected that five thousand will attend. Bands from three states, Kansas, Oklahoma and Texas, are already accepting invitations to be present.

Professor Oberg, with a dozen of his star students, made a tour during the first week in November visiting various points in Kansas and Oklahoma where they presented the work of the department of dramatic art. Much enthusiasm was awakened by the visit of these young people.

Splendid reports are received concerning the new athletic program of Phillips. The Intra-Mural Games permit any of the students who desire to participate. The games, together with the physical training program, are reaching 95 per cent of all the students.

Two new books by Phillips University professors have added to the growing list produced by Phillips authors. Dr. Powell's book published by the Abingdon Press, *Education for Life With God*, has just been placed in circulation. The other book, *The Philosophy and Logic of Jesus*, by Dr. Ralph Nelson in the department of philosophy of religion has been completed and is now in the hands of the publishers.

Phillips University has lost another of her pioneer professors. Roy J. Wolfinger, for twenty-two years the head of the department of English, entered into rest October 28. Suitable memorial services were held for him a little later at which time the president and various professors gave addresses. Professor Wolfinger was one of the most conscientious and well loved professors in Phillips University and his death will be mourned by hundreds of the alumni and present students who have taken work in his department.

### Texas Christian University Fort Worth, Texas

Texas Christian University students come from 18 states outside of Texas and from 114 towns of that state.

Twenty-seven families have two children enrolled in Texas Christian University this fall. Seven groups of sisters, including one set of twins, 12 groups of brothers, and 8 sister and brother combinations are included.

The southwest district conference of collegiate International Relations Clubs will be held at Texas Christian University this school year.

Two radio programs are sponsored each

(Continued on page 46.)



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### In the Midst of the College Year

(Continued from page 44.)

week from Fort Worth stations by Texas Christian University.

News stories from 14 countries, giving an account of an exhibit on "The World's Journalism," prepared by the department of journalism of Texas Christian University for the 1934 Fat Stock Show, have been received by Professor J. Willard Ridings, department head.

The official student body football trip of Texas Christian University will be made to Houston this year, November 24, for the T. C. U.-Rice Institute game. President E. M. Waits has declared an official holiday and at least 500 students are expected to make the trip on a special train. The Horned Frog Band of 50 pieces will also make the trip.

Miss Helen Moody, sophomore from Fort Worth, has been reelected as "Band Sweetheart" of the Horned Frog Band of Texas Christian University. She is the first girl to be honored by the musicians with a second election to the honor.

Bobby Bass, freshman in Texas Christian University this year, is a grandson of the first girl graduate of the university, Mrs. J. D. Bass of McKinney, who, as a member of the class of 1879, was Miss Lou Carr. Mrs. Bass is a cousin of Addison and Randolph Clark, founders of the university.

Freshman girls from out of Fort Worth have organized at Texas Christian University and call themselves the "Frogettes." Miss Sara King of Vernon has been elected president, Miss Mary Ellen McDaniel of McAllen vice-president, and Miss Marguerite Jordan of Lufkin secretary-treasurer.

The Men's Glee Club of Texas Christian University is being directed this year by W. J. Marsh, well-known Texas musician, best known for his state song, "Texas, Our Texas."

The club is already making plans for its third annual concert tour, to be taken some time after the first of the year.

The renunciation of democracy is the renunciation of that tolerance without which conscience and conviction cannot effectively function for the preservation of the most precious things of civilization and for the promotion of progress. Society needs critics more than it needs docile conformists.—W. E. GARRISON.

There is no creativeness, no output of moral power, to rebuild society without interior serenity. If a man is going to help lift the world, he must have within himself some solidity to rest his lever on.

—HARRY EMERSON FOSDICK.

I think of Jesus more frequently and with more devotion than I think of any other man that lives or has ever lived on earth. I have but one purpose in all that I say and do; to bring into reality the dream that Jesus dreamed of peace on earth and good will toward men.—UPTON SINCLAIR, Labor Day, 1918.

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## Receipts for Four Months Ending October 31, 1934

United Christian Missionary Society  
From Churches and Individuals

## Decrease

## Acct.

|                              | General Fund | Withdrawal of Benev. & Ch. Er. | Increase     | Special Increase Funds |            |
|------------------------------|--------------|--------------------------------|--------------|------------------------|------------|
| Churches                     | \$ 26,304.88 | \$ 1,137.51                    | \$ 303.65    | \$ 260.50              | \$ 308.58* |
| Sunday Schools               | 5,537.51     | 1,726.16                       | 96.48        | 50.00                  | 35.00      |
| Christian Endeavor Societies | 499.41       | 4.83                           | 11.50        |                        |            |
| Missionary Organizations     | 66,008.48    | 567.51                         | 10,159.23    | 110.00                 | 84.50      |
| Individual                   | 3,003.73     | 1,663.39                       | 193.47       | 1,272.00               | 254.50     |
|                              | \$101,354.01 | \$ 5,099.40                    | \$ 10,764.33 | \$ 1,692.50            | \$ 65.42   |

## From Miscellaneous Sources

|  |              |             |             |             |            |
|--|--------------|-------------|-------------|-------------|------------|
| Bequests                                 | \$ 9,655.02  | \$ 60.00    | \$ 6,655.02 | \$ 25.00    | \$ 25.00   |
| Interest (U. C. M. S.)                   | 28,540.83    |             | 11,930.57   | 839.14      | 329.84*    |
| Receipts (Old Societies)                 |              | 9,304.19    |             |             | 1,273.90*  |
| Interest (Old Societies)                 | 5,248.73     |             | 2,854.84*   |             |            |
| Home Missionary Institutions             | 17,401.15    |             | 5,698.37    |             |            |
| Benevolent Institutions                  |              | 11,209.12   |             |             |            |
| Annuities                                |              |             |             | 9,750.00    | 8,700.00   |
| WORLD CALL Subscriptions and Advertising | 8,176.91     |             | 2,710.00    |             |            |
| Literature                               | 6,567.18     |             | 404.07      |             |            |
| Miscellaneous                            | 9,688.17     | 288.84      | 658.84      | 358.55      | 314.60*    |
|  | \$ 85,277.99 | \$20,862.15 | \$25,202.03 | \$10,972.69 | \$6,806.66 |

## Board of Education and Cooperating Colleges

|          |            |             |
|----------|------------|-------------|
| Churches | \$4,187.52 | \$1,005.66* |
|----------|------------|-------------|

\*Decrease.

## The Missionary Register

## Missionaries Going to the Field

Miss Anna B. Cowdrey, India; S. S. "New York," Hamburg-American Line—North German Lloyd from New York, December 13.

## Missionaries Returning From the Field

Miss Anna K. Bender, India; New York, December 4, S. S. "President Johnson," Dollar Line.

Miss Lillian B. Collins, China; returning to America in January.

## Birth

A son to Dr. and Mrs. Kenneth W. Bonham, India, October 22.

## The Home—

The affinity between religion and the home is manifold and imperishable.

The home is rich with the sense of the value of personality. This is a cardinal factor in Christianity. The present world distress is largely due to failure to place human values high in the scale. The race is groaning with the struggle to adjust to this principle. The home and the church can point the way.

The home is permeated with the spirit of mutual and self-forgetful helpfulness. The Christian exhortation "Let each consider not his own but each the other's welfare" is exemplified in the home. It works.

Tender solicitude, affectionate care, the life center outside of self—these are of the essence of Christianity. They make the home a holy place.

Students of human conditions have proclaimed from the housetops that the sense of security is one of the primal urges of

human nature. The home to the plastic nature of the child brings that sense of security. Small wonder the homemakers cling with tenacity to religion and with courage work for its extension.—L. J. Cahill.

How easily we slide into the delusion that we should do a great deal more good if we had the means, overlooking the means that lie so close to us!—Edmund H. Sears.

A South African clergyman, Rocliffe Mackintosh, tells the following story: "A man was walking with the devil. As they came to the market place they heard a philosopher discoursing to a crowd. The philosopher uttered a great truth. 'Are you not afraid of that?' said the man to the devil. 'That speaker has just proclaimed a great idea.' 'No, I am not afraid,' replied the devil, 'for in due time I will inspire somebody to institutionalize it, and that will kill it.' "—*The Pilgrim Messenger*.

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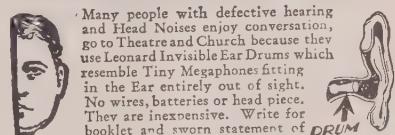
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## In Lighter Vein at the Des Moines Convention

H. B. Holloway referred to the introduction given by Mr. Black of England, when Mr. Bader was on one side and he on the other. Mr. Black said he had latitude on one side and longitude on the other. In speaking of Mr. Fraser, the British delegate to the convention, Mr. Holloway said England had gone America one better by sending over one who had both latitude and longitude in the person of Mr. Fraser.

When a certain three-year-old was asked what she wanted for Christmas she said, "A typewriter." "A typewriter? What do you want with a typewriter?" "To do my missionary work." At another time when she had her blocks strewn over the floor she said, "Please don't bother me, I'm doing my church work." These answers are not surprising when we know that the mother is a state secretary of woman's missionary work.

Mr. Fraser of England says that a Scotchman never stutters when making a long distance call to New York.

A little boy had a dog of which he was passionately fond. When it was run over and killed the mother dreaded the experience of breaking the news to the child. But when she told him that Danny was dead she was relieved that he took the matter so calmly. However, when he came home from school he called "Danny, Danny." The mother said, "Son, don't you remember that I told you Danny is dead?"

"Danny? Danny? (in consternation) I thought you said 'Daddy!'"

A doctor, a civil engineer and a banker were debating which of the three appeared first on the earth. The doctor contended that it was a surgeon, since a rib was taken from Adam in order to make him a wife. The civil engineer said that when everything was chaos it took a civil engineer to bring order. But the banker asked, "Who made the chaos?"

Graham Frank who enlivens the most serious business sessions of our conventions with his witticisms and quick retorts, this year at Des Moines told of living across the street from L. N. D. Wells, pastor of East Dallas Church, Dallas, Texas. Mr. Frank said when he went to Dallas as pastor of Central Church Mr. Wells sent him a book the first Christmas, the title of which was *Will the Church Survive?* He added that this was the only Christmas Mr. Wells had remembered him!

## The Last Page



## A Birthday

By Helen Welshimer

Did Mary make a birthday cake  
For Christ when he was small,  
And think the while she frosted it,  
How quickly boys grow tall?

Did Joseph carve some foolish thing  
From extra bits of wood,  
An ox, a camel, or a bird,  
Because the Christ was good?

Oh, sometimes years are very long,  
And sometimes years run fast,  
And when the Christ had put away  
Small, earthly things at last

And died upon a wooden cross  
One afternoon in spring,  
Did Mary find the little toy,  
And sit . . . remembering?

A certain sales manager has a very loud voice. One morning, when he was shouting in his office, the managing director asked his secretary, "What's all this noise about?"

"Mr. Blank is talking to London, sir," was the reply.

"Then why on earth doesn't he use the telephone?" asked the M. D.—*Halifax Daily Courier and Guardian*.

## Salt

Critics make no mistakes. Only those who play the game fumble the ball.

## Truth Is God's Power

Facts stir and stimulate and enlighten—that is if we have the spiritual capacity to be stimulated and enlightened.

Electric current can do marvels through a copper wire, but it is powerless if shot into a wad of putty.

## So It Steams

Father: "Now I want to put a little scientific question to you, my son. When the kettle boils why does steam come out of the spout?"

Son: "So Mother can open your letters before you get them."

The oculist was examining the eyes of the patient. Pointing to the letters N P R T V Z B D F H K O on the chart he said, "Please read that line."

The patient squinted several times, rubbed his chin and then shook his head.

"What's the matter?" asked the oculist. "Can't you read letters that size?"

"Yes," replied the patient, "I can see them all right, but I cannot pronounce the word."

I was taking tea with a great editor last Sunday afternoon when his little daughter came back from Sunday school with an illustrated card in her hand.

"What's that you have there, little one?" the editor asked.

"Oh," said the child, "just an ad about heaven."—*The Bee Hive*.

## Potatoes in the Pulpit

A Scottish cleric owned a farm which was run as economically as possible. One day, taking a stroll, he saw his ploughman sitting idle on the handle of the plough, while the horses took a needed rest. It occurred to him that he paid the man six-pence an hour, and so he said gently, but reproachfully: "John, wouldn't it be a good plan for you to have a pair of shears, and to be trimming a few of these bushes along the fence, while the horses are resting?" John returned the minister's gaze, and answered: "And might I suggest that you take a bowl of 'taters into the pulpit, and peel 'em during the anthem?"

## A Limit

Lady of the House (to overworked handy man): "I want you to write on each egg the date, and the name of each hen."

Handy Man: "Then I must leave you, ma'am. I've done very near everything, but I draws the line at being seketary to your 'ens!"

## Personality

Jennie, a primary pupil, is often an attentive listener to her sister and her coed friends' conversations. Recently she came home with a report card not up to par.

"Why is your behavior mark so low?" inquired her mother.

"I think it's because of my personality," Jennie replied.

## A RESOLUTION ON WAR

The International Convention of Disciples of Christ in convention assembled at Des Moines, Iowa, on this 19th day of October 1934, hereby goes on record as unalterably opposed to war as a method for the solution of international disputes.

We believe that war is pagan, futile and destructive of the spiritual values for which the church of Christ stands. We also believe that it is a violation of the solemnly pledged word given by the United States and other nations in the Pact of Paris, which binds the high contracting parties to renounce war and never again to seek the solution of international disputes by any except pacific means. As churches of Christ, we therefore, dissociate ourselves from war and the war system and hereby serve notice to whom it may concern that we never again expect to bless or sanction another war.

We believe that conscientious objection to war in all its manifestations is a natural outgrowth of the principles of Christian goodwill and the desire for world peace which has characterized our democracy. We therefore believe that such conscientious objectors to war should not be oppressed by compulsory military service anywhere or at any time. In view of the fact that this convention has time and again denounced war and the war system, and in view of the further fact that the International Convention which met at Pittsburgh, Pennsylvania in 1933 went on record supporting the convictions of members of our churches who refuse to do military service because of conscientious objection to war, and in view of the fact that we hereby dissociate ourselves from the war system, therefore we ask and claim for any and all members of the churches of the Disciples of Christ who may request the same on the grounds of conscientious objection to war, exemption from all forms of military preparation and service, and we declare that we are prepared to support their right to take and hold this position.

We express our condemnation of those selfish business interests and corporations which endeavor to stir up strife and hatred between nations in order that they may profit by the sale of arms and munitions and other instruments of war. We commend the courage and thoroughness of the present Senate munitions investigation and demand that it shall not close until the full story of these merchants of death has been told. We support the recommendations of the Senate munitions investigating committee that profits be taken out of this bloody business by making the manufacture and sale of munitions a government monopoly.

We condemn all practices and customs that develop the spirit of war by making our young people think in terms of war. For this reason we condemn military training in schools and colleges. The evil of directing the thoughts of young people through war channels much more than offsets any physical or cultural benefits which are claimed by the proponents of military training.

Believing in the substitution of law and reason for violence and the mass insanity of war, we repeat our plea of past conventions for immediate ratification of the World Court protocol.

Believing that the League of Nations provides the only world forum for the discussion and arbitration of the problems which lead to war, we commend the approaches which our government has made to further cooperation with the League, and ask our government to state the terms on which it would be willing to join a revised League of Nations.



## MR. PREACHER



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